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CHRISTO ET ECCLESIAE

The Gift of
Mary Willson,
Augustus E. Willson,
and
Hiram Willson,
of New Albany, Ind.
29 July, 1869.

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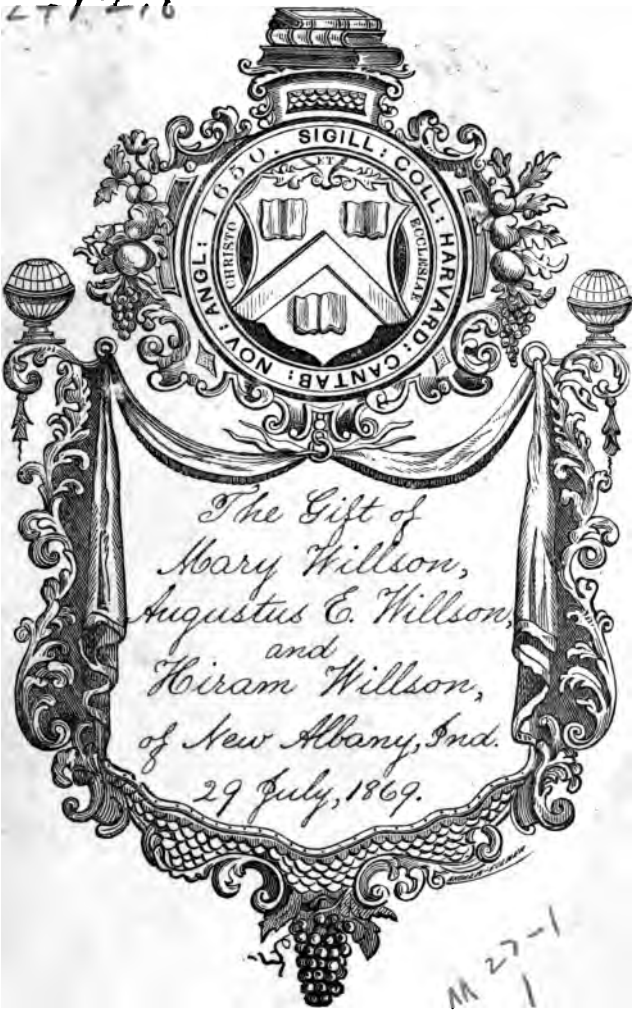

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Analecta Anglo-Saxonica.

SELECTIONS,

IN PROSE AND VERSE,

FROM THE

ANGLO-SAXON LITERATURE:

WITH

AN INTRODUCTORY ETHNOLOGICAL ESSAY,

AND

NOTES, CRITICAL AND EXPLANATORY.

BY

LOUIS F. KLIPSTEIN,

AA. LL. M. AND PH. D. OF THE UNIVERSITY OF GIESSEN; AUTHOR OF "A GRAMMAR OF THE ANGLO-SAXON LANGUAGE," ETC.

VOL. II.

NEW YORK:

GEORGE P. PUTNAM, 155 BROADWAY.

LONDON:—PUTNAM'S AMERICAN AGENCY,

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1869. July 29

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PREFACE.

"It may truly be asserted," says Mr. Wright, "that the literature of no other country can boast of the preservation of such a long and uninterrupted series of memorials as that of England. Even through the early ages of Saxon rule, though at times the chain is slender, yet it is not broken. We want neither the heroic song in which the *scóp* or poet told the venerable traditions of the fore-world to the chieftains assembled on the 'mead-bench,' nor the equally noble poems in which his successor sang the truths as well as the legends of Christianity. We have history and biography as they came from the pen of the Saxon writers, science, such as was then known, set down by those who professed it, and these written sometimes in the language of their fathers; whilst at other times they are clothed in that tongue which the missionaries had introduced, and in which the learning of Bede and Alcuin was revered, when the Saxon language was no longer understood. We have the doctrine of the church, both as it was discussed among its profoundest teachers, and as it was presented in simpler form to the ears of the multitude. Lastly, amongst the numerous manuscripts which the hand of time has spared to us, the lighter literature of our Saxon forefathers presents itself continually under many varying forms."[1]

It is from the productions of the "scóp" and his "successor" that this volume has been made up.

In the punctuation of the text we have been guided in every instance by what we conceived to be the true meaning. We are aware that in our division of many passages we have differed from high authorities, but it is a liberty which every editor of a language, no longer spoken, possesses to the fullest extent. Of his success in arriving at the sense of any author, it belongs to others to judge.

Rhythmical translations have been ventured upon in some cases; but being made line for line, they are necessarily restricted in expres-

[1] *Biographia Britannica Literaria—Anglo-Saxon Period*—pp. 1, 2. London, 1842.

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The reasons for adding a terminating *e* when omitted before the same or another vowel, or before certain consonants, will be found in the Notes. Had such omission appeared uniformly as MSS. have handed down the text of authors, or been absolutely required by rhythm, we might merely have denoted it by some artificial distinction, as is done in many modern languages.

To have noted every deviation from the text, even from forms of words in the same, as expressed in the sources from which we have drawn, would have been desirable, but was forbidden by the want of space. As in Vol. I., however, no important changes have been arbitrarily made, or without calling the student's attention to them.

In the Notes appended to this volume, the references to the Grammar will be found but few, as almost all etymological forms, and syntactical peculiarities occurring in the language, had been exemplified in the first. Some of those references, we will here observe, are made to the author's revised edition of the same, now in preparation for the press, in which the syntax will appear more fully illustrated than in the work as originally issued.

In conclusion, we would not forbear acknowledging our indebtedness to the labors of Thorpe, Kemble, and others, whose names stand foremost in the modern school of Anglo-Saxon literature.

ST. JAMES, SANTEE, S. C.
Sept. 1, 1848.

CONTENTS OF VOLUME II.

PART III.

SELECTIONS IN VERSE.

Page.

I.—From Cædmon's Paraphrase of Sacred History ... 7

II.—From Abbot Aelfric's View of the Sacred Scriptures ... 74

III.—A Paraphrase of the "Pater-Noster" ... 89

IV.—A Paraphrase of the "Gloria Patri" ... 97

V.—Hymn to the Trinity ... 101

VI.—Hymn on the Nativity ... 104

VII.—Hymn on the Crucifixion ... 110

VIII.—Hymn on the Nativity and Ascension ... 117

IX.—Hymn on the Ascension and the Harrowing of Hell ... 122

X.—A Departed Soul's Address to the Body ... 127

XI.—Poems on the Day of Judgment ... 137

XII.—The Phoenix ... 155

XIII.—Hymn of Praise and Thanksgiving ... 195

XIV.—Poem Moral and Religious ... 205

XV.—Poem on the Endowments and Pursuits of Men ... 209

XVI.—Poem on the Various Fortunes of Men ... 216

XVII.—A Father's Instruction to his Son ... 222

XVIII.—Selections from Beowulf ... 227

XIX.—The Battle of Maldon ... 261

XX.—Judith ... 279

Page.
XXI.—The Scop's Excursion 299
XXII.—The Wanderer 307
XXIII.—The Banished One's Complaint 314
XXIV.—Deor the Scop's Complaint 317
XXV.—The Ruin 320
XXVI.—A Fragment 322
XXVII.—Aethelstan's Victory at Brunanburh 325
XXVIII.—The Death of Edgar, and Succession of Edward 329
XXIX.—The Whale 332
XXX.—Riddles 337

Notes 341

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XXX.—Riddles 337

Notes 341

ANALECTA ANGLO-SAXONICA.

PART III.

SELECTIONS IN VERSE.

I. FROM CAEDMON'S PARAPHRASE OF SACRED HISTORY.

THE PRAISE OF THE DEITY.

Us is riht micel
Ṭhaet we rodera Weard,
Wereda Wuldor-Cyning,
Wordum hérigon,
Módum lufion.
He is maegna spéd,
Heáfod ealra
Heáh-gesceafta,
Freá aelmihtig.
10 Náes him fruma aefre
Or geworden,
Ne nú ende cymth
Ecean Drihtnes;
Ac he bíth á ric
Ofer heofen-stólas;
Heágum ṭhrymmum,
Sóthfaest and swith-feórm,
Swegl-bosmas heold,
Ṭhá wáeron gesette
20 Wíde and síde,
Ṭhurh geweald Godes,

Wuldres bearnum,
Gásta weardum.

THE REVOLT AND CONDEMNATION OF THE ANGELS.

Haefdon gleám and dreám
Heora órdfruman
Engla ṭḥreatas,
Beorhte blisse;
Wǽs heora blǽed micel;
Ṭḥegnas ṭḥrymfaeste!
30 Ṭḥeóden héredon;
Sǽegdon lustum lóf
Heora Líf-Freán;
Démdon; Drihtnes
Dugethum, wǽeron
Swithe gesaelige;
Synna ne cuthon,
Firena fremman;
Ac híe on frithe lifdon,
Ece mid heora Aldor;
40 Elles ne ongunnon
Rǽeran on roderum,
Nymṭḥe riht and sóth,
Aer-ṭḥón engla weard,
For oferhygde,
Dǽel on gedwilde,
Noldon dreogan leng
Heora-selfra raed;
Ac híe of sib-lufan
Godes ahwurfon;
50 Haefdon gylp micel,
Ṭḥaet híe with Drihtne
Dǽelan meahton
Wuldor-faesten-wic,

Werodes ṭḥrym,
Síd and swegl-torht.
Him ṭḥáer sár gelamp,
Aefst and oferhygd,
And ṭḥaes engles mód,
Ṭḥe ṭḥone unraed ongan
60 Aerest fremman,
Wefan and weccean,
Ṭḥá he word cwáeth,
Níthes ofṭḥyrsted,
Ṭḥaet he on north-dáele,
Hám and heáh-setl,
Heofena ríces
Agan wolde.
Ṭḥá wearth ýrre God,
And ṭḥám werode wrath,
70 Ṭḥe he áer wurthode
Wlíte and wuldre;
Sceóp ṭḥám werlogan
Wraeclicne hám
Weorce tó leáne,
Helle heáfas,
Hearde níthas.
Heht ṭḥaet wíte-hús
Wraecna bídan,
Deóp, dreáma leás!
80 Drihten úre,
Gásta wearda.
Ṭḥá he hit geáro wiste,
Sin-nihte beseald,
Susle ge-innod,
Geond-folen fýre,
And faer-cýle,
Réce and reáde lége,
Heht ṭḥá, geond ṭḥaet raedleáse hóf,

Weaxan wíte-brogan.
90 Haefdon híe wróht-getéme
Grimme with God gesomnod;
Him, ṭhaes, grim leán becóm;
Cwǽdon ṭhaet heó ríce,
Réthe móde,
Agan woldon,
And swá eáthe meahton.
Him seó wén geleáh,
Siththan Wealdend his,
Heofena Heáh-Cyning,
100 Handa arǽerde
Hehste with ṭhám herge;
Ne mihton hyge-leáse,
Mǽne with Metode,
Maegen brýttigan;
Ac him se Mǽra
Mód ge-twaefde;
Baelc forbigde,
Ṭhá he gebolgen wearth;
Beslóh syn-sceáthan
110 Sigore and gewealde,
Dóme and duguthe,
And dreáme benam,
His feónd frithe,
And gefeán ealle,
Torhte tíre;
And his torn gewrǽc
On gesacum swithe,
Selfes mihtum,
Strengum stype;
120 Haefde styrne mód,
Gegremed grymme;
Gráp on wrathe,
Fáum folmum,

And him on faethm gebráec!
Yrre on móde,
Aethele bescýrede
His wither-brecan,
Wuldor-gestealdum;
Sceóp ṭḥá and scýrede,
130 Scyppend úre,
Oferhydig cyn
Engla of heofnum;
Waerleás werod
Waldend sende,
Láthwendne here
On langne sith,
Geomre gástas.
Wáes him gylp forod,
Beót forborsten,
140 And forbiged ṭḥrym,
Wlíte gewemmed.
Heó on wrace
Syththan seómodon,
Swearte sithe;
Ne ṭḥorfton hlúde hlihhan;
Ac heó hell-tregum
Werige wunodon,
And weán cuthon,
Sár and sorge;
150 Susl ṭḥrowedon,
Ṭḥystrum beṭḥeáhte,
Ṭḥearl aefterleán,
Ṭḥaes-ṭḥe heó ongunnon
With Gode winnan.
Ṭḥá wáes sóth swá áer,
Sibb on heofnum,
Faegre freotho-ṭḥeawas;
Freá eallum leóf,

Þeóden his þegnum;
160 Þrymmas weoxon,
Dugutha mid Drihtne,
Dreám-haebbendra.
Wǽron þá gesóme,
Þá-þe swegl búath,
Wuldres ethel;
Wroht wǽs asprungen,
Oht mid englum,
And orleg níth,
Siththan here-wosan
170 Heofon ofgeáfon,
Leohte belorene.
Him on láste setl,
Wuldor-spédum wélig,
Wíde stód,
Gifum growende,
On Godes ríce,
Beorht and geblǽdfaest,
Búendra leás,
Siththan wraec-stowe,
180 Werige gástas,
Under hearm-locan,
Heane gefóron.

THE CREATION OF THE HEAVENS AND EARTH.

Þá þeáhtode
Þeóden úre
Mód-geþonce,
Hú he þá mǽran gesceafte,
Ethel-statholas,
Eft gesette
Swegel-torhtan seld,
190 Selran werode;

Ṭḥá híe gylp-sceáthan
Ofgifen haefdon,
Heáh on heofenum.
Forṭḥám hálig God,
Under roderes fenge,
Ricum mihtum,
Wolde ṭḥaet him eorthe,
And up-roder,
And síd waeter,
200 Geseted wurde
Woruld-gesceafte,
On wrathra gyld,
Ṭḥára ṭḥe forhealdene
Of hleó sende.
Ne wáes hér ṭḥá-gyt,
Nymṭḥe heolster-sceádo,
Wiht geworden;
Ac ṭḥes wída grund
Stód deóp and dim,
210 Drihtne fremed,
Idel and unnýt;
On ṭḥone eágum wlát
Stith-ferhth Cyning,
And ṭḥá stowe beheold
Dreáma leáse;
Geseáh deorc gesweorc
Semian sin-nihte,
Sweart under roderum,
Wonn and wéste,
220 Oth-ṭḥaet ṭḥeós woruld-gesceaft
Ṭḥurh word gewearth
Wuldor-Cyninges.
Hér áerest gesceóp
Ece Drihten,
Helm eall-wihta,

Heofon and eorthan,
Rodor aráerde,
And ṭḥis rúme land
Gestathelode,
230 Strangum mihtum,
Freá aelmihtig.
Folde wáes ṭḥá-gyt
Graes-ungréne;
Garsecg ṭḥeáhte,
Sweart syn-nihte,
Síde and wíde,
Wonne waegas.
Ṭḥá wáes wuldor-torht
Heofon-Weardes gást
240 Ofer holm boren,
Miclum spédum.
Metod engla heht,
Lífes Brýtta,
Leoht forthcuman
Ofer rúmne grund.
Rathe wáes gefylled
Heáh-Cyninges háes;
Him wáes hálig leoht
Ofer wéstene,
250 Swá se Wyrhta bebeád.
Ṭḥá gesundrode
Sigora Waldend,
Ofer lago-flóde,
Leoht with ṭḥeostrum,
Sceáde with scíman;
Sceóp ṭḥá bám naman
Lífes Brýtta.
Leoht wáes áerest,
Ṭḥurh Drihtnes word,
260 Daeg genemned;

Wlíte-beorht gesceaft!
Wel licode
Freán aet frymthe
Forth-baero tíd.
  Daeg áeresta geseáh
Deorce sceáde,
Swearte swithrian
Geond sídne grund.
  Ṭḥá seó tíd gewát
270 Ofer tiber sceacan
Middan-geardes.
Metod aefter sceáf,
Scírum scíman,
Scippend úre,
Aefen áerest.
Him arn on láste,
Ṭḥrang, ṭḥystre genip,
Ṭḥám-ṭḥe se Ṭḥeóden-self
Sceóp Nihte naman.
280 Nergend úre
Híe gesundrode;
Siththan aefre,
Drugon and dydon
Drihtnes willan,
Ece ofer eorthan.
  Ṭḥá cóm other daeg,
Leoht aefter ṭḥeostrum;
Heht ṭḥá Lifes Weard,
On mére-flóde,
290 Middum weorthan
Hýhtlic heofon-timber;
Holmas dáelde
Waldend úre,
And geworhte ṭḥá
Roderes faesten;

Ṭḥaet se ríca ahóf
Up fram eorthan,
Ṭḥurh his ágen word,
Freá aelmihtig.
300 Folde wǽs adǽeled,
Under heáh-rodore,
Hálgum mihtum,
Waeter of waetrum,
Ṭḥám ṭḥe wuniath gyt
Under faestenne
Folca hrófes.
Ṭḥá cóm ofer foldan,
Fus sithian,
Mǽera mergen ṭḥridda.
310 Nǽron métode ṭḥá-gyt
Wíde land, ne wégas nýtte,
Ac stód bewrigen faeste
Folde mid flóde.
Freá engla heht
Ṭḥurh his word wesan
Waeter gemǽene,
Ṭḥá nú under roderum
Heora ryne healdath,
Stowe gestefnde.
320 Ṭḥá stód hrathe
Holm under heofonum,
Swá se Hálga bebeád,
Síd, aetsomne;
Ṭḥá gesundrod wǽs
Lago with lande.
Geseáh ṭḥá Lífes Weard
Dríge stowa,
Dugotha Hyrde,
Wíde aet-eówde;
330 Ṭḥá se Wuldor-Cyning

Eorthan nemde;
Gesette ythum heora
Onrihtne ryne,
Rúmum flóde,
And gefeterode . . . . . .
* * *
* * *

THE FORMATION OF EVE, AND MAN'S FIRST ESTATE.

Ne ṭhúhte ṭhá gerysne
Rodora Wearde,
Ṭhaet Adam leng
Ana wǽre
340 Neorxna-wonges,
Niwre gesceafte,
Hyrde and healdend;
Forṭhón him Heáh-Cyning,
Freá aelmihtig,
Fultum tióde,
Wíf aweáhte,
And ṭhá wrathe sealde,
Lífes Leoht-Fruma,
Leófum rince.
350 He thaet andweorc
Of Adámes
Líce aleothode,
And him listum ateáh
Rib of sídan.
He wǽs reste-faest,
And softe swǽf,
Sár ne wiste,
Earfotha dǽl,
Ne ṭhǽr ǽnig cóm
360 Blód of benne;

Ac him Brego engla
Of líce ateáh
Liothende bán,—
Wer unwúndod,—
Of ṭhám worhte God
Freólice faemnan;
Feorh in-gedyde,
Ece saule;
Heó wǽron englum gelíce;
370 Ṭhá wǽs Adames brýd
Gáste gegeárwod.
Híe on geogothe bú,
Wlíte-beorhte, wǽron
On woruld cennede
Meotodes mihtum.
Mán ne cuthon
Dón, ne dreogan;
Ac him Drihtnes wǽs
Bǽm, on breostum,
380 Byrnende lufu.

ADAM AND EVE BLESSED BY THE CREATOR.

Ṭhá gebletsode
Blíthe-heort Cyning,
Metod al-wihta,
Monna cynnes
Ṭhá forman twá,
Faeder and moder,
Wíf and waepned.
He ṭhá word cwǽth:
"Témath nú and wexath,
390 Tudre fyllath
Eorthan ael-gréne,
Incre cynne,

Sunum and dohtrum.
Inc sceal sealt waeter
Wunian on gewealde,
And eall worulde gesceaft.
Brucath bláed-daga,
And brim-hlaeste,
And heofon-fugla.
400 Inc is hálig feóh,
And wilde deór
On geweald gesealde;
And lifigende,
Þá-þe land tredath,
Feorh-eáceno cynn,
Þá-þe flód wecceth,
Geond hron-ráde,
Inc hýrath ealle."

THE TERRESTRIAL PARADISE.

Þá sceawode
410 Scyppend úre
His weorca wlíte,
And his waestma bláed,
Niwra gesceafta.
Neorxna-wong stód
Gód and gástlic,
Gifena gefylled,
Fremum forthweardum.
Faegere leóhte
Þaet líthe land
420 Lago yrnende,
Wylle-burne.
Nalles wolcnu þá-gyt,
Ofer rúmne grund,
Regnas báeron,

Wanne mid winde;
Hwaethre waestmum stód
Folde gefraetwod.
Heoldon forth-ryne
Eá-streámas heora,
430 Aethele feower,
Of ṭḥám niwan
Neorxna-wonge.
Ṭḥá waéron adaélede,
Drihtnes mihtum,
Ealle of ánum,
Ṭḥá he ṭḥás eorthan gesceóp,
Waetre wlíte-beorhtum,
And on woruld sende;
Ṭḥaéra hátath yldesta
440 Eorth-búende
Físon, folc-weras;
Saé-foldan daél
Bráde bebugeth,
Beorhtum streámum
He beleác útan.
On ṭḥaére ethyl-tyrf
Niththas findath,
Neán and feorran,
Gold and gym-cynn,
450 Gum-ṭḥeóda bearn,
Ṭḥá selestan,
Ṭḥaes-ṭḥe us secgath béc.
Ṭḥónne seó aeftre
Ethiopía-land,
And leód-geard,
Beligeth úton,
Ginne rícu;
Ṭḥaére is Géon nama.
Ṭḥridda is Tígris,

460 Seó with ṭheódscipe,
Eá in-flédu,
Assiríae belith.
Swilce is seó feórthe,
Ṭhá nú, geond folc monig,
Weras Eufráten
Wíde nemnath . . . . .
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THE COMMAND TO ADAM AND EVE.

* * *
"Ac niótath inc ṭhaes othres ealles,
Forlǽtath ṭhone ǽenne beám,
Wariath inc with ṭhone waestm,
470 Ne wyrth inc wilna gǽd."
Hnigon ṭhá mid heáfdum
Heofon-Cyninge
Georne tógeanes,
And sǽdon ealles ṭhanc,
Lista and ṭhára lára.
He let heó ṭhaet land búan.
Hwaerf him ṭhá tó heofenum
Hálig Drihten,
Stith-ferhth Cyning.
480 Stód his hand-geweorc
Sámod on sande;
Nyston sorga wiht
Tó begrornianne,
Bútan heó Godes willan
Lengest lǽston;
Heó wǽron leófe Gode,
Ṭhendan heó his hálige word
Healdan woldon.

THE SUBJECT OF THE REVOLT AND CONDEMNATION OF SATAN AND HIS FOLLOWERS RESUMED,—WITH ITS BEARING UPON THE TEMPTATION AND FALL OF MAN.

Haefde se Ealwalda
490 Engel-cynna,
Ṭhurh hand-maegen,
Hálig Drihten,
Tyne getrymede,
Ṭhǽem he getrúwode wel,
Ṭhaet híe his giongorscipe
Fyligan woldon,
Wyrcean his willan;
Forṭhón he him gewit forgeáf,
And mid his handum gesceóp,
500 Hálig Drihten.
Gesette haefde he híe swá gesaeliglice;
Aenne haefde he swá swithne geworhtne,
Swá mihtigne on his mód-geṭhóhte,
He let hine swá micles wealdan,
Hehstne tó him on heofona ríce.
Haefde he hine swá hwítne geworhtne,
Swá wynlic wǽs his waestm on heofonum,
Ṭhaet him cóm fram Weroda Drihtne,
Gelíc wǽs he ṭhám leohtum steorrum.
510 Lóf sceolde he Drihtnes wyrcean,
Dýran sceolde he his dreámas on heofonum,
And sceolde his Drihtne ṭhancian
Ṭhaes leánes ṭhe he him on ṭhám leohte gescé-
rede.
Ṭhónne lete he his hine lange wealdan;
Ac he awende hit him tó wyrsan ṭhinge;
Ongan him winn up-ahebban,
With ṭhone hehstan heofnes Wealdend,
Ṭhe siteth on ṭhám hálgan stóle.

Deóre wáes he Drihtne úrum;
520 Ne mihte him bedyrned wyrthan,
Ṭḥaet his engel ongan
Ofermód wesan;
Ahóf hine with his Hearran;
Sóhte héte-spraece,
Gylp-word ongean;
Nolde Gode ṭḥeowian;
Cwáeth ṭḥaet his líc wáere
Leoht and scéne,
Hwít and hiów-beorht;
530 Ne meahte he aet his hige findan,
Ṭḥaet he Gode wolde,
Geongerdóme,
Ṭḥeódne, ṭḥeowian;
Ṭḥúhte him-sylfum,
Ṭḥaet he maegen and craeft
Máran haefde,
Ṭḥonne se hálga God
Habban mihte
Folc-gestaelna.
540 Feala worda gespáec
Se engel ofermódes;
Ṭḥóhte, ṭḥurh his ánes craeft,
Hú he him strenglicran
Stól geworhte,
Heáhran on heofonum;
Cwáeth ṭḥaet hine his hige speóne,
Ṭḥaet he west and north
Wyrcean ongunne
Trymede getimbro;
550 Cwáeth him tweó-ṭḥúhte,
Ṭḥaet he Gode wolde
Geongra weorthan.
'Hwaet sceal ic winnan?' cwáeth he:

'Nis me wihte ṭḥearf
Hearran tó habbanne;
Ic maeg mid handum swá fela
Wundra gewyrcean;
Ic haebbe geweald micel
Tó gyrwanne
560 Godlicran stól,
Heáhran on heofne.
Hwý sceal ic aefter his hyldo ṭḥeowian,
Bugan him swilces geongordómes?
Ic maeg wesan god swá he.
Bígstandath me, strange geneátas,
Ṭḥá ne willath me aet ṭḥám stríthe geswican.
Haelethas heardmóde,
Híe habbath me tó hearran gecorene,
Rófe rincas!
570 Mid swilcum maeg man raed geṭḥencean,
Fón mid swilcum folc-gesteallan;
Frýnd synd híe míne georne,
Holde on hyra hyge-sceaftum;
Ic maeg hyra hearra wesan,
Raedan on ṭḥis ríce.
Swá me ṭḥaet riht ne ṭḥinceth,
Ṭḥaet ic oleccan
Awihte ṭḥurfe
Gode aefter góde áenegum;
580 Ne wille ic leng his geongra wurthan!'
Ṭḥá hit se Allwalda
Eall gehýrde,
Ṭḥaet his engel ongan
Ofermód micel
Ahebban with his Hearran,
And spraéc heáligu word
Dollice with Drihten sínne;
Sceolde he ṭḥá daéde ongyldan,

Worc ṭhaes gewinnes gedǽlan,
590 And sceolde his wíte habban,
Ealra morthra maest.
Swá déth monna gehwilc,
Ṭhe with his Waldend
Winnan ongynneth,
Mid máne with ṭhone mǽran Drihten.
Ṭhá wearth se Mihtiga gebolgen,
Hehsta heofones Waldend,
Wearp hine of ṭhám heán stóle.
Héte haefde he aet his Hearran gewunnen,
600 Hylde haefde his forlorene,
Gram wearth him se Góda on his móde;
Forṭhón he sceolde grund gesecan
Heardes helle-wítes,
Ṭhaes-ṭhe he wann with heofnes Waldend;
Acwǽth hine ṭhá fram his hyldo,
And hine on helle wearp,
On ṭhá deópan dǽlas,
Ṭhǽr he tó deofle wearth.
Se feónd mid his geferum eallum
610 Feollon ṭhá ufon of heofnum,
Ṭhurh longe swá ṭhreó niht and dagas,
Ṭhá englas of heofnum on helle
And heó ealle forsceóp Drihten tó deoflum.
Forṭhón-ṭhe heó his dǽede and word
Noldon weorthian,
Forṭhón heó on wyrse leoht,
Under eorthan neothan,
Aelmihtig God
Sette sigeleáse
620 On ṭhá sweartan helle,
Ṭhǽr haebbath heó on-aefen,
Ungemét-lange,
Ealra feónda gehwilc,

Fýr-edneowe;
Ṭhónne cymth on uhtan
Eásterne wind,
Forst fyrnum cald,
Symble fýr oththe gár;
Sum heard geswinc
630 Habban sceoldon;
Worhte man hit him tó wíte;
Hyra woruld wǽs gehwyrfed;
For mán-sithe,
Fylde helle
Mid ṭhám andsacum.
Heoldon englas forth
Heofon-ríces heáhthe,
Ṭhe ǽr Godes hyldo gelǽeston.
Lágon ṭhá othre fýnd on ṭhám fýre,
640 Ṭhe ǽr swá feala haefdon
Gewinnes with heora Waldend;
Wíte ṭhóliath,
Hatne heatho-welm,
Helle tó-middes,
Brand and bráde lígas,
Swilce-eác ṭhá biteran récas,
Ṭhrosm and ṭhystro;
Forṭhón híe ṭhegnscipe
Godes forgýmdon;
650 Híe hyra gál beswác,
Engles oferhygd;
Noldon Alwealdan
Word weorthian;
Haefdon wíte micel;
Wǽron ṭhá befeallene
Fýre tó botme,
On ṭhá hatan helle,
Ṭhurh hygeleáste,

And ṭhurh ofermétto;
660 Sóhton other land,
Ṭhaet wǽs leohtes leás,
And wǽs líges full,
Fýres faer micel.
Fýnd ongeaton,
Ṭhaet híe haefdon gewrixled
Wíta unrím,
Ṭhurh heora miclan mód,
And ṭhurh miht Godes,
And ṭhurh ofermétto
670 Ealra swithost.

SATAN ADDRESSES HIS COMRADES.

Ṭhá sprǽc se ofermóda cyning,
Ṭhe ǽer wǽs engla scýnost,
Hwítost on heofne,
And his Hearran leóf,
Drihtne dýre,
Oth híe tó dole wurdon,
Ṭhaet him for gálscipe
God-sylf wearth,
Mihtig, on móde ýrre;
680 Wearp hine on ṭhaet morther-innan,
Nither on ṭhaet nió bedd,
And sceóp him naman siththan;
Cwǽth ṭhaet se hehsta
Hátan sceolde
Sátan siththan;
Het hine ṭhǽre sweartan
Helle grundes gýman,
Nalles with God winnan.
Sátan mathelode,
690 Sorgiende sprǽc,

Se-ṭḥe helle forth
Healdan sceolde,
Gýman ṭḥaes grundes;
Wǽs ǽr Godes engel,
Hwít on heofne,
Oth hine his hyge forspeón,
And his ofermétto
Ealra swithost,
Ṭḥaet he ne wolde
700 Wereda Drihtnes
Word wurthian.
Weoll him on-innan
Hyge ymb his heortan,
Hat wǽs him útan
Wrathlic wíte.
He ṭḥá word cwǽth:
"Is ṭḥes aenga stéde ungelíc swithe
Ṭḥám othrum ṭḥe we ǽr cuthon,
Heán on heofon-ríce,
710 Ṭḥe me mín Hearra onlág,
Ṭḥeáh we hine, for ṭḥám Alwcaldan,
Agan ne moston,
Rómigan úres ríces.
Naefth he, ṭḥeáh, riht gedón,
Ṭḥaet he us haefth befylled
Fýre tó bótme
Helle ṭḥǽere hatan,
Heofon-ríce benumen;
Hafath hit gemearcod
720 Mid mon-cynne
Tó gesettanne.
Ṭḥaet me is sorga maest,
Ṭḥaet Adam sceal,
Ṭḥe wǽs of eorthan geworht,
Mínne stronglican

Stól behealdan,
Wesan him on wynne,
And we ṭḥis wíte ṭḥólian,
Hearm on ṭḥisse helle.
730 Wá lá áhte ic mínra handa geweald,
And móste áne tíd
Ute weorthan,
Wesan áne winter-stunde!
Ṭḥónne ic mid ṭḥysum werode—
Ac licgath me ymbe
Iren-bendas,
Rídeth racentan sál;
Ic eom ríces leás!
Habbath me swá hearde
740 Helle clommas
Faeste befangen!
Hér is fýr micel,
Ufan and neothone;
Ic á ne geseáh
Láthran landscipe;
Líg ne aswaniath,
Hat ofer helle.
Me habbath hringa gespong,
Slith-hearda sál,
750 Sithes amyrred,
Afyrred me mín féthe;
Fét synt gebundene,
Handa gehaefte,
Synt ṭḥissa hell-dora
Wégas forworhte,
Swá ic mid wihte ne maeg
Of ṭḥissum liotho-bendum.
Licgath me ymb-útan
Heardes írenes,
760 Háte geslaegene,

Grindlas greáte,
Mid ṭḥý me God hafath
Gehaefted bé ṭḥám healse.
Swá ic wát he mínne hige cuthe,
And ṭḥaet wiste eác
Weroda Drihten,
Ṭḥaet sceolde unc Adame
Yfel gewurthan,
Ymb ṭḥaet heofon-ríce,
770 Ṭḥaér ic áhte mínra handa geweald . . .
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. . . . Ac ṭḥóliath we nú ṭḥreá on helle,
Ṭḥaet syndon ṭḥystro and haéto,
Grimme, grundleáse;
Hafath us God-sylf
Forswapen on ṭḥás sweartan mistas.
Swá he us ne maeg áenige synne gestaelan,
Ṭḥaet we him on ṭḥám lande láth gefremmedon;
He haefth us, ṭḥeáh, ṭḥaes leohtes bescýrede;
Beworpen on ealra wíta maeste;
780 Ne magon we ṭḥaes wrace gefremman,
Geleánian him mid láthes wihte,
Ṭḥaet he us hafath ṭḥaes leohtes bescýrede.
He haefth nú gemearcod ánne middan-geard,
Ṭḥaér he haefth mann geworhtne
Aefter his onlícnesse,
Mid ṭḥám he wile eft gesettan
Heofona ríce mid hluttrum saulum.
We ṭḥaes sculon hycgan georne,
Ṭḥaet we on Adame, gif we aefre maegon,
790 And on his eafrum swá-sáme, andan gebétan,
Onwendan him ṭḥaér willan sínes,
Gif we hit maegon wihte aṭḥencan.

Ne gelýfe ic me nú ṭhaes leohtes furthor,
Ṭhaes-ṭhe him ṭhenceth lange niótan,
Ṭhaes eádes mid his engla craefte.
Ne mage we ṭhaet on aldre gewinnan,
Ṭhaet we mihtiges Godes mód onwǽcon.
Uton oth-wendan hit nú monna bearnum,
Ṭhaet heofon-ríce, nú we hit habban ne móton;
800 Gedón ṭhaet híe his hyldo forlǽton,
Ṭhaet híe ṭhaet onwendon ṭhaet he mid his worde bebeád;
Ṭhónne weorth he him wrath on móde,
Ahwyrfth híe fram his hyldo;
Ṭhónne sculon híe ṭhás helle secan,
And ṭhás grimman grundas;
Ṭhónne móton we híe us tó giongrum habban,
Fira bearn on ṭhissum faestum clomme.
Onginnath nú ymb ṭhá fyrde ṭhencean:—
Gif ic ǽnegum ṭhegne
810 Ṭheóden-mádmas
Geára forgeáfe,
Ṭhendan we on ṭhám gódan ríce
Gesaelige sǽton,
And haefdon úre setla geweald,
Ṭhónne he me ná on leófran tíd
Leánum ne meahte
Míne gife gyldan;
Gif his gien wolde,
Mínra ṭhegna hwilc,
820 Geṭhafa wurthan;
Ṭhaet he, up heónon,
Ute mihte
Cuman ṭhurh ṭhás clustro;
And haefdc craeft mid him,
Ṭhaet he mid fether-homan
Fleógan meahte,

Windan on wolcne,
Thaér geworhte standath
Adam and Eue,
830 On eorth-ríce,
Mid wélan bewundene,
And we synd aworpene hider,
On thás deópan dálo.
Nú híe Drihtne synd
Wurthran micle,
And móton him thone wélan ágan,
The we on heofon-ríce
Habban sceoldon,
Ríce mid rihte;
840 Is se raed gescýred
Monna cynne.
Thaet me is on mínum móde swá sár,
On mínum hyge hreóweth,
Thaet híe heofon-ríce
Agon tó aldre.
Gif hit eower aénig maege
Gewendan mid wihte,
Thaet híe word Godes
Láre forlaéton,
850 Sona híe him the láthran beóth;
Gif híe brecath his gebodscipe,
Thónne he him abolgen wurtheth;
Siththan bíth him se wéla onwended,
And wyrth him wíte gegeárwod,
Sum heard hearm-sceáru.
Hycgath his ealle,
Hú ge híe beswicon;
Siththan ic me feste maeg
Restan on thyssum racentum,
860 Gif him thaet ríce lósath.
Se-the thaet gelaésteth,

Him bíth leán geáro,
Aefter tó aldre,
Ṭhaes we hér-inne magon,
On ṭhyssum fýre forth,
Fremena gewinnan;
Sittan láete ic hine with me-sylfne,
Swá-hwá-swá ṭhaet secgan cymeth,
On ṭhás hatan helle,
870 Ṭhaet híe Heofon-Cyninges,
Unwurthlice,
Wordum and dáedum,
Láre . . . . . .

THE EXPEDITION OF ONE OF SATAN'S MINISTERS TO THE UPPER WORLD, AND HIS INTERVIEW WITH ADAM IN PARADISE.

Ongan hine ṭhá gyrwan
Godes andsaca,
Fus on fraetwum;
Haefde faecne hyge.
Haeleth helm on heáfod asette,
And ṭhone full-hearde geband,
880 Spenn mid spangum;
Wiste him spraeca fela,
Wóra worda;
Wand him up ṭhánon,
Hwearf him ṭhurh ṭhá hell-dora,
Haefde hyge strangne;
Leólc on lyfte,
Láthwende móde,
Swang ṭhaet fýr on-twá
Feóndes craefte;
890 Wolde dearnunga
Drihtnes geongran,
Mid mán-dáedum,

Menn beswican,
Forlaédan and forlaéran,
Ṭhaet híe wurdon láthe Gode.
He ṭhá geferde,
Ṭhurh feóndes craeft,
Oth-ṭhaet he Adam
On eorth-ríce,
900 Godes hand-gesceafte,
Geárone funde,
Wíslice geworhtne,
And his wíf sómed,
Freó faegroste,
Swá híe fela cuthon
Gódes gegeárwigean,
Ṭhá him tó gingran selfum,
Metod man-cynnes,
Mearcode self.
910 And him bí twégen
Beámas stódon,
Ṭhá waéron útan
Ofaetes gehlaédene,
Gewerede mid waestme
Swá híe Waldend-God,
Heáh Heofon-Cyning,
Handum gesette,
Ṭhaet ṭhaér ylde bearn
Móste onceósan
920 Gódes and yfeles,
Gumena aeghwilc,
Wélan and wáwan.
Naés se waestm gelíc:
Other waés swá wynlic,
Wlítig and scéne,
Líthe and lófsum;
Ṭhaet waés lífes beám!

Móste on écnisse
Aefter lybban,
930 Wesan on worulde,
Se ṭhaes waestmes onbát;
Swá him aefter-ṭhý
Yldo ne derede,
Ne suht swaer;
Ac móste symle wesan
Lungre on lustum,
And his líf ágan;
Hyldo Heofon-Cyninges
Hér on worulde habban;
940 Him tó wǽron witode
Geṭhingtho on ṭhone heáhne heofon,
Ṭhónne he heónon wende.
Ṭhónne wǽs se other,
Eallunga sweart,
Dim and ṭhystre;
Ṭhaet wǽs deathes beám!
Se bǽr bitres fela.
Sceolde bú witan
Ylda aeghwilc,
950 Yfles and gódes;
Gewánod on ṭhisse worulde,
Sceolde on wíte á,
Mid swate and mid sorgum,
Siththan libban,
Swá-hwá-swá gebyrgde
Ṭhaes on ṭhám beáme geweox.
Sceolde hine yldo beniman
Ellen-dǽda
Dreámas and drihtscipas,
960 And him beón death scýred.
Lytle hwíle sceolde he
His lífes niótan,

Secan ṭḥónne landa
Sweartost on fýre;
Sceolde feóndum ṭḥeowian,
Ṭḥǽer is ealra frecna maeste
Leódum tó langre hwíle.
Ṭḥaet wiste se látha georne,
Dyrne deofles bóda,
970 Ṭḥe with Drihten wann;
Wearp hine ṭḥá on wyrmes líc,
And wand him ṭḥá ymb-útan
Ṭḥone deathes beám,
Ṭḥurh deofles craeft;
Genam ṭḥǽer ṭḥaes ófaetes,
And wende hine eft ṭḥánon
Ṭḥǽer he wiste hand-geweorc
Heofon-Cyninges;
Ongan hine ṭḥá frinan
980 Forman worde
Se látha mid ligenum:
"Langath ṭḥé awuht,
Adam, up tó Gode?
Ic eom on his aerende hider
Feorran gefered,
Ne ṭḥaet nú fyrn ne wǽs,
Ṭḥaet ic with hine-sylfne sǽt.
Ṭḥá het he me on ṭḥysne sith faran,
Het ṭḥaet ṭḥú ṭḥisses ófaetes ǽte,
990 Cwǽth ṭḥaet ṭḥín ábal, and craeft,
And ṭḥín mód-sefa
Mára wurde,
And ṭḥín líc-homa
Leohtra micle,
Ṭḥín gesceápu scénra;
Cwǽth ṭḥaet ṭḥé ǽniges sceates ṭḥearf
Ne wurde on worulde,

Nú ṭḥú willan, haefst
Hyldo geworhte
1000 Heofon-Cyninges,
Tó-ṭḥance geṭḥenod
Ṭḥinum Hearran;
Haefst ṭḥé with Drihten dýrne geworhtne.
Ic gehýrde hine ṭḥíne dáeda and word
Lófian on his leohte,
And ymb ṭḥín líf sprecan.
Swá ṭḥú láestan scealt
Ṭḥaet on ṭḥis land hider
His bódan bringath.
1010 Bráde synd on worulde
Gréne geardas,
And God wíteth
On ṭḥám hehstan
Heofna ríce.
Ufan Alwalda
Nele ṭḥá earfothu
Sylfa habban,
Ṭḥaet he on ṭḥysne sith fare,
Gumena Drihten;
1020 Ac he his gingran sent
Tó ṭḥínre spraece.
Nu he ṭḥé mid spellum het
Listas láeran,
Láeste ṭḥú georne
His ambyhto.
Nim ṭḥé ṭḥis ófaet on hand,
Bít hit, and byrge;
Ṭḥé weorth on ṭḥínum breostum rúm,
Waestm ṭḥý wlitegra.
1030 Ṭḥé sende Waldend-God,
Ṭḥín Hearra, ṭḥás helpe
Of heofon-ríce."

Adam mathelode,
Ṭhǽr he on eorthan stód,
Self-sceafta guma:
"Ṭhónne ic Sige-Drihten,
Mihtigne God,
Maethlan gehýrde
Strangre stemne;
1040 And me hér standan het,
His bebodu healdan,
And me ṭhás brýde forgeáf,
Wlíte-scýne wíf,
And me warnian het,
Ṭhaet ic on ṭhone deathes beám
Bedroren ne wurde,
Beswicen tó swithe;
He cwǽth ṭhaet ṭhá sweartan helle
Healdan sceolde
1050 Se-ṭhe bí his heortan wuht
Láthes gelǽde;
Nát ṭheáh,—ṭhú mid ligenum fare,
Ṭhurh dyrne geṭhanc,—
Ṭhe ṭhú Drihtnes eart
Bóda of heofnum.
Hwaet, ic ṭhínra bysna ne macg,
Worda ne wísna,
Wuht oncnáwan,
Sithes, ne sagona.
1060 Ic wát hwaet he me self bebeád,
Nergend user,
Ṭhá ic hine nehst geseáh;
He het me his word weorthian,
And wel healdan,
Lǽstan his láre.
Ṭhú gelíc ne bíst
Aenegum his engla

Þe ic áer geseáh,
Ne þú me oth-ýwest
1070 Aenig tácen
Þe he me þurh treówe
Tó-onsende,
Mín Hearra, þurh hyldo.
Þý ic þé hýran ne cann;
Ac þú meaht þé forthfaran;
Ic haebbe me faestne geleáfan
Up tó þám aelmihtigan Gode,
Þe me mid his earmum worhte,
Hér mid handum sínum.
1080 He maeg me, of his heán ríce,
Geofian mid góda gehwilcum,
Þeáh he his gingran ne sende."

BEING FOILED IN HIS ATTEMPTS UPON ADAM, HE TURNS AWAY TO EVE.

Wende hine wrath-mód
Þaér he þaet wíf geseáh,
On eorth-ríce,
Euan standan,
Sceóne gesceapene;
Cwaéth þaet sceáthena maest
Eallum heora eaforum,
1090 Aefter siththan,
Wurde on worulde:—
"Ic wát inc Waldend-God
Abolgen wyrth,
Swá ic him þisne bodscipe
Selfa secge,
Þónne ic of þyssum sithe cume
Ofer langne wég;
Þaet git ne laéston wel

Hwilc aerende swá he
1200 Eástan hider
On ṭḥysne sith sendeth.
Nú sceal he-sylf faran
Tó incre andsware;
Ne maeg his aerende
His bóda beódan;
Ṭḥý ic wát ṭḥaet he inc abolgen wyrth,
Mihtig, on móde.
Gif ṭḥú ṭḥeáh mínum wilt,
Wíf willende,
1210 Wordum hýran,
Ṭḥú meaht his ṭḥónne rúme
Raed geṭḥencan.
Gehyge on ṭḥínum breostum,
Ṭḥaet ṭḥú inc bám twám meaht
Wíte bewarigan,
Swá ic ṭḥé wísie.
Aet ṭḥisses ófaetes;
Ṭḥónne wurthath ṭḥíne eágan swá leohte,
Ṭḥaet ṭḥú meaht swá wíde
1220 Ofer woruld ealle
Geseón siththan,
And selfes stól
Hearran ṭḥínes, and habban
His hyldo forth.
Meaht ṭḥú Adame
Eft gestýran,
Gif ṭḥú his willan haefst,
And he ṭḥínum wordum getrýwth.
Gif ṭḥú him tó sóthe saegst
1230 Hwylce ṭḥú-self haefst
Bysna on breostum,
Ṭḥaes ṭḥú gebod Godes
Láre láestest,

He ṭḥone láthan stríth,
Yfel andwyrde,
Anforlǽteth
On breost-cofan;
Swá wit him bú-tú
Ane spéde sprecath.
1240 Span ṭḥú hine georne,
Ṭḥaet he ṭḥíne láre lǽste,
Ṭḥy-laes gyt láthe Gode,
Incrum Waldende,
Weorthan ṭḥyrfon.
Gif ṭḥú ṭḥaet angin fremmest,
Idesa seó betste,
Forhele ic incrum Hearran,
Ṭḥaet me hearmes swá fela
Adam gespráec,
1250 Eargra worda;
Týhth me untrýwtha;
Cwyth ṭḥaet ic seó teónum georn,
Gramum ambyht-secg,
Nalles Godes engel.
Ac ic cann ealle swá geáre
Engla gebyrdo,
Heáh-heofona gehlidu,
Wǽs seó hwíl ṭḥaes lang,
Ṭḥaet ic geornlice
1260 Gode ṭḥegnode,
Ṭḥurh holdne hyge,
Hearran mínum,
Drihtne selfum—
Ne eom ic deofle gelíc."

THE FALL OF EVE, AND THE CONTINUED WILES OF THE TEMPTER.

Laedde híe swá mid ligenum,
And mid listum speón
Idese on ṭhaet unriht,
Oth-ṭhaet hire on-innan ongan
Weallan wyrmes geṭheáht;
1270 Haefde hire wácran hige
Metod gemearcod,
Ṭhaet heó hire mód
Ongan láetan aefter ṭhám lárum.
Forṭhón heó aet ṭhám láthan onfeng,
Ofer Drihtnes word,
Deathes beámes
Weorcsumne waestm.
Ne wearth wyrse dáed
Monnum gemearcod;
1280 Ṭhaet is micel wundor,
Ṭhaet hit éce God
Aefre wolde,
Ṭheóden, ṭhólian,
Ṭhaet wurde ṭhegn swá monig
Forlaedd bé ṭhám lygenum;
Ṭhe for ṭhám lárum cóm.
Heó ṭhá ṭhaes ófaetes áet,
Alwaldan bráec
Word and willan.
1290 Ṭhá meahte heó wíde geseón,
Ṭhurh ṭhaes láthan láen,
Ṭhe híe mid ligenum beswác,
Dearnunga bedróg,
Ṭhe hire for hís dáedum cóm,
Ṭhaet hire ṭhúhte hwítra
Heofon, and eorthe,

And eall ṭheós woruld wlítigre,
And geweorc Godes
Micel and mihtig.
1300 Ṭheáh heó hit ṭhurh monnes getheáht
Ne sceawode,
Ac se sceátha
Georne swicode ymb ṭhá sawle,
Ṭhe hire áer ṭhá sýne onláh,
Ṭhaet heó swá síde
Wlítan meahte
Ofer heofon-ríce.
Ṭhá se forhátena spraéc,
Ṭhurh feóndscipe;
1310 Nalles he híe freme láerde:
"Ṭhu meaht nú ṭhé-self geseón,
Swá ic hit ṭhé secgan ne ṭhearf,
Eue seó góde!
Ṭhaet ṭhé is ungelíc
Wlíte, and waestmas,
Siththan ṭhú mínum wordum getrúwodest,
Laéstest míne láre.
Nú scíneth ṭhé leoht fore,
Glaedlic ongean,
1320 Ṭhaet ic fram Gode bróhte,
Hwít of heofonum;
Nú ṭhú his hrínan meaht.
Saecge Adame
Hwilce ṭhú gesíhtha haefst,
Ṭhurh mínne cyme, craefta;
Gif gyt, ṭhurh cúscne siódo,
Laéste míne lára,
Ṭhónne gife ic him ṭhaes leohtes genóg,
Ṭhaes, ic ṭhé, swá gódes,
1330 Gegired haebbe.
Ne wíte ic him ṭhá wom-cwidas,

Ṭheáh he his wyrthe ne síe
Tó alǽtanne ṭhaes fela he me láthes sprǽec.
Swá his eaforan sculon aefter lybban;
Ṭhónne híe láth gedóth,
Híe sculon lufe wyrcean,
Bétan heora Hearran hearm-cwyde,
And habban his hyldo forth."

THE FALL OF ADAM THROUGH EVE'S PERSUASIONS.

Ṭhá gien tó Adame
1340 Idesa scénost,
Wífa wlítegost,
Ṭhe on woruld cóme,
Forṭhón heó wǽs hand-geweorc
Heofon-Cyninges,
Ṭheáh heó ṭhá dearnunga
Fordón wurde,
Forlaed mid ligenum,
Ṭhaet híe láthe Gode,
Ṭhurh ṭhaes wrathan geṭhanc,
1350 Weorthan sceoldon;
Ṭhurh ṭhaes deofles searo,
Dóm forlǽtan;
Hearran hyldo,
Heofon-ríces ṭhólian.
Manige hwíle,
Bíth ṭhám men full wá,
Ṭhe hine ne warnath,
Ṭhónne he his geweald hafath.—
Sum heó hire on handum bǽr,
1360 Sum hire aet heortan lǽg,
Aeppel unsaelga,
Ṭhone hire ǽr forbeád
Drihtna Drihten,

Death-beámes ófaet;
And ṭhaet word acwǽth,
Wuldres Aldor,
Ṭhaet ṭhaet micle morth
Menn ne ṭhorfton,
Ṭhegnas, ṭhólian;
1370 Ac he ṭheóda gehwám
Heofon-rice forgeáf,
Hálig Drihten,
Wíd-brádne wélan,
Gif híe ṭhone waestm
Anlǽtan woldon
Ṭhe ṭhaet láthe treow
On his bógum bǽr,
Bitre gefylled;
Ṭhaet wǽs deathes beám,
1380 Ṭhe him Drihten forbeád.
Forleág híe ṭhá mid ligenum
Se wǽs láth Gode,
On héte Heofon-Cyninges,
And hyge Euan,
Wífes wác geṭhóht,
Ṭhaet heó ongan his wordum trúwian,
Lǽstan his láre,
And geleáfan nam,
Ṭhaet he ṭhá bysen fram Gode
1390 Brungen haefde
Ṭhe he hire swá waerlice
Wordum sǽgde;
Ywde hire tácen,
And treówa gehet,
His holdne hyge.
Ṭhá heó tó hire hearran sprǽec:
"Adam, freá mín,
Ṭhis ófaet is swá swét,

Blíthe on breostum,
1400 And ṭḥes bóda scýne,
Godes engel gód.
Ic on his gearwan geseó,
Ṭḥaet he ís aerend-secg
Uncres Hearran,
Heofon-Cyninges.
His hyldo is unc
Betere tó gewinnanne
Ṭḥonne his withermédo.
Gif ṭḥú him heó daeg
1410 Wuht hearmes gespráece,
He forgifth hit ṭḥeáh,
Gif wit him geongordóm
Láestan willath.
Hwaet sceal ṭḥé swá láthlic stríth
With ṭḥínes Hearran bódan?
Unc is his hyldo ṭḥearf;
He maeg unc aerendian
Tó ṭḥám Alwaldan,
Heofon-Cyninge.
1420 Ic maeg heónon geseón
Hwáer he-sylf siteth,
Ṭḥaet is súth-eást,
Wélan bewunden,
Se ṭḥás woruld gesceóp.
Geseó ic him his englas
Ymbe hweórfan
Mid fether-haman,
Ealra folca maest.
Wereda wynsumast.
1430 Hwá meahte me
Swelc gewit gifan,
Gif hit gegnunga
God ne onsende,

Heofones Waldend?
Gehýran maeg ic rúme,
And swá wíde geseón,
On woruld ealle,
Ofer ṭḥás sidan gesceafté;
Ic maeg swegles gámen
1440 Gehýran on heofnum;
Wearth me on hige leoht,
Utan and innan,
Siththan ic ṭḥaes ófaetes onbát.
Nú haebbe ic his
Hér on handa,
Hearra se góda;
Gife ic hit ṭḥé georne;
Ic gelýfe ṭḥaet hit
Fram Gode cóme,
1450 Bróht fram his bysene,
Ṭḥaes me ṭḥes bóda saégde
Waerum wordum.
Hit nis wuhte gelíc
Elles on eorthan;
Búton, swá ṭḥes ar secgeth,
Ṭḥaet hit gegnunga
Fram Gode cóme."
Hió spraéc him ṭḥicce tó,
And speón hine ealne daeg
1460 On ṭḥá dimman daéde,
Ṭḥaet híe Drihtnes heora
Willan braécon.
Stód se wratha bóda,
Legde him lustas on,
And mid listum speón,
Fylgde him frecne.
Waés se feónd full neáh,
Ṭḥe on ṭḥá frecnan fyrd

Gefaren haefde
1470 Ofer langne wég;
Leóde hogode
On ṭḥaet micle morth,
Menn, forweorpan,
Forlaéran and forlaédan,
Ṭḥaet híe laén Godes,
Aelmihtiges gife,
Anforleton,
Heofon-ríces geweald.
Hwaet, se hell-sceátha
1480 Geárwe wiste,
Ṭḥaet híe Godes ýrre
Habban sceoldon,
And hell-geṭḥwin,
Ṭḥone nearwan níth
Nýde onfón,
Siththan híe gebod Godes
Forbrocen haefdon.
Ṭḥá he forlaérde,
Mid ligen-wordum,
1490 Tó ṭḥám unraede
Idese scýne,
Wífa wlítegost,
Ṭḥaet heó on his willan spraéc,
Waés him on helpe
Hand-weorc Godes tó forlaéranne.
Heó spraéc ṭḥá tó Adame,
Idesa sceónost,
Ful-ṭḥiclice,
Oth ṭḥám ṭḥegne ongan
1500 His hige hweorfan,
Ṭḥaet he ṭḥám geháte getrúwode,
Ṭḥe him ṭḥaet wíf
Wordum saégde.

Heó dyde hit, ṭheáh, ṭhurh holdne hyge;
Nyste ṭhaet ṭháer hearma swá fela,
Fyren-earfotha,
Fylgean sceolde
Monna cynne,
Ṭhaes heó on mód genam
1510 Ṭhaet heó ṭhaes láthan bódan
Lárum hýrde;
Ac wénde ṭhaet heó hyldo
Heofon-Cyninges
Worhte mid ṭhám wordum,
Ṭhe heó ṭhám were,
Swelce tácen, oth-ýwde,
And treówe gehet,
Oth-ṭhaet Adame
Innan breostum
1520 His hyge hwyrfde,
And his heorte ongan
Wendan tó hire willan.
He aet ṭhám wife onfeng
Helle and hin-sith,
Ṭheáh hit náere háten swá,
Ac hit ófaetes naman
Agan sceolde.
Hit wáes, ṭheáh, deathes swefn,
And deofles gespón,
1530 Helle and hin-sith,
And haeletha forlor,
Menniscra morth,
Ṭhaet híe tó méte dydon
Ofaet unfaele!
Swá hit him on-innan cóm,
Hrán aet heortan.
Hlóh ṭhá and plegode
Bóda bitre-gehygod;

Sǽgde bégra ṭḥanc
1540 Hearran sínum:
"Nu haebbe ic ṭḥine hyldo me
Wítode, geworhte,
And ṭḥínne willan gelǽeste;
Tó full-manigum daege
Menn synt forlaedde,
Adam and Eue.
Him is unhyldo
Waldendes wítod,
Nú híe word-cwyde his
1550 Láre forleton.
Forṭḥón híe leng ne magon
Healdan heofon-ríce,
Ac híe tó helle sculon,
On ṭḥone sweartan sith.
Swá ṭḥú his sorge ne ṭḥearft
Beran on ṭḥínum breostum,
Ṭḥǽer ṭḥú gebunden ligst;
Murnan on móde,
Ṭḥaet hér menn bún
1560 Ṭḥone heán heofon,
Ṭḥeáh wit hearmas nú,
Ṭḥreá-weorc ṭḥóliath,
And ṭḥystre land;
And ṭḥurh ṭḥín micle mód,
Manige forleton,
On heofon-ríce,
Heáh-getimbro,
Gódlice geardas.
Unc wearth God ýrre,
570 Forṭḥón wit him noldon,
On heofon-ríce,
Hnígan mid heáfdum,
Hálgum Drihtne,

Ṭhurh geongordóm;
Ac unc gegenge ne waés,
Ṭhaet wit him on ṭheguscipe
Ṭheowian woldon.
Forṭhón unc Waldend wearth
Wrath on móde,
1580 On hyge heard,
And us on helle bedráf;
On ṭhaet fýr fylde,
Folca maeste;
And mid handum his,
Eft on heofon-ríce,
Rihte rodor-stólas,
And ṭhaet ríce forgeáf
Monna cynne.
Maeg ṭhín mód wesan
1590 Blíthe on breostum,
Forṭhón hér synt bú-tú gedóne—
Ge ṭhaet haeletha bearn
Heofon-ríces sculon
Leóde forlaétan,
And on ṭhaet líg tó ṭhé
Héte hweorfan;
Eác is hearm Gode,
Mód-sorg gemacod.
Swá-hwaet-swá wit hér morthres ṭhóliath,
1600 Hit is nú Adame
Eall forgolden
Mid Hearran héte,
And mid haeletha forlore,
Monnum mid morthes cwealme.
Forṭhón is mín mód gehaéled;
Hyge ymb heortan gerúm;
Ealle synt uncre hearmas gewrecene,
Láthes ṭhaet wit lange ṭhóledon."

"Nú wille ic eft ṭḥám líge neár,
1610 Sátan ic ṭḥaér secan wille;
He is on ṭḥaére sweartan helle,
Haeft mid hringa gesponne."
Hwearf him eft nither
Bóda bitresta;
Sceolde he ṭḥá brádan lígas secan,
Helle gehlitho,
Ṭḥaér his hearra laég,
Símon gesaéled.
Sorgedon bá-twá
1620 Adam and Eue,
And him oft betúh
Gnorn-word gengdon;
Godes him ondredon,
Heora Hearran, héte,
Heofon-Cyninges níth;
Swithe onsaéton,
Selfe forstódon,
His word onwended.
Ṭḥaet wíf gnornode,
1630 Hóf hreówig-mód,—
Haefde hyldo Godes
Láre forlaéten,—
Ṭḥá heó ṭḥaet leoht geseáh
Ellor scríthan,
Ṭḥaet hire, ṭḥurh untreówa,
Tácen ýwde
Se him ṭḥone teónan geraed,
Ṭḥaet híe helle níth
Habban sceoldon,
1640 Hyntha unrím.
Forṭḥám him hige-sorga
Burnon on breostum.
Hwílum tó gebede feollon

Sin-híwan sómed,
And Sige-Drihten,
Gódne, gretton,
And God nemdon,
Heofones Waldend,
And hine baédon,
1650 Ṭhaet híe his hearm-sceáre
Habban móston,
Georne fulgangan,
Ṭhá híe Godes haefdon
Bodscipe abrocen.
Báre híe gesawon
Heora líc-haman;
Naefdon on ṭhám lande ṭhá-gyt
Saeltha gesetene,
Ne híe sorge wiht,
1660 Weorces wiston;
Ac híe wel meahton
Libban on ṭhám lande,
Gif híe woldon láre Godes
Foreweard fremman.
Ṭhá híe fela spraécon
Sorh-worda sómed,
Sin-híwan twá.
Adam gemaelde,
And tó Euan spraéc:
1670 "Hwaet ṭhú, Eue, haefst
Yfele gemearcod
Uncer-sylfra sith;
Gesýhst ṭhú nú ṭhá sweartan helle,
Graédige and gífre?
Nú ṭhú híe grimman meaht
Heónane gehýran.
Nis heofon-ríce
Gelíc ṭhám líge;

Ac ṭḥis is landa betst
1680 Ṭḥaet wit, ṭḥurh uncres Hearran ṭḥanc,
Habban móston,
Ṭḥaes ṭḥú ṭḥám ne hýrde,
Ṭḥe unc ṭḥisne hearm geraed,
Ṭḥaet wit Waldendes
Word forbráecon,
Heofon-Cininges.
Nú wit hreówige magon
Sorgian for his sithe,
Forṭḥón he unc self bebeád,
1690 Ṭḥaet wit unc wíte
Warian sceoldon,
Hearma maestne.
Nú slit me hunger and ṭḥurst
Bitre on breostum,
Ṭḥaes wit bégra áer
Ṭḥáeron orsorge,
On ealle tíd.
Hú sculon wit nú libban,
Oththe on ṭḥysum lande wesan,
1700 Gif hér wind cymth
Westan oththe eástan,
Súthan oththe northan?
Gesweorc upfaereth?
Cymeth haegles scúr
Heofone getenge?
Faereth forst on-gemang,
Se býth fyrnum ceald?
Hwílum of heofnum
Háete scíneth,
1710 Blicth ṭḥeós beorhte sunne,
And wit hér báre standath,
Unwerede wáede?
Nys unc wuht beforan

Tó scúr-sceáde,
Ne sceattes wiht
Tó méte gemearcod;
Ac unc is mihtig God,
Waldend, wrathmúd.
Tó-hwón sculon wit weorthan nú?
1720 Nú me maeg hreówan
Ṭhaet ic baéd heofnes God,
Waldend ṭhone gódan,
Ṭhaet he ṭhé hér worhte tó me,
Of lithum mínum.
Nú ṭhú me forlaéred haefst
On mínes Hearran héte,
Swá me nú hreówan maeg
Aefre tó aldre
Ṭhaet ic ṭhé mínum eágum geseáh."—

2.—THE DELUGE.

—Drihten sende
Regn fram roderum,
And eác rúme let
Wyll-burnan
On woruld ṭhringan,
Of aédra gehwaére.
Egor-streámas
Swearte swógon,
Saés up-stigon
10 Ofer staéth-weallas.
Strang waés and réthe
Se ṭhe waetrum weold,
Wreáh and ṭheáhte

Mán-fǽhthu-bearn
Middan-geardes
Wonnan waege;
Wera ethel-land,
Hof, hergode.
Hyge-teónan wrǽec
20 Metod on mannum;
Mére swithe gráp
On faege folc;
Feowertig daga,
Nihta other swilc,
Níth wǽs réthe,
Wael-grim werum;
Wuldor-Cyninges
Ytha wrǽecon
Arleásra feorh
30 Of flaesc-homan.
Flód ealle wreáh,
Hreóh under heofonum!
Heáh-beorgas
Geond sídne grund,
And on-sund ahóf
Earc fram eorthan,
And ṭḥá aethelo mid,
Ṭḥá segnade
Selfa Drihten,
40 Scyppend usser,
Ṭḥá he ṭḥaet scip beleác.
Siththan wíde rád
Wolcum under,
Ofer holmes hrincg,
Hof seleste,
Fór mid feorme.
Faere ne móston
Waeg-lithendum

Waetres brogan
50 Haeste hrimon:
Ac hie hálig God
Ferede and meredæ.
Fiftene stód
Deóp ofer dúnum
Sáe-drence flód
Mannes elna.
Thaet wáes máere wyrd!
Thám aet nehstan wáes
Nán tó gedále,
60 Nymthe heó wáes ahafen
On thá heán lyft,
Thá se egor-here
Eorthan taddor
Eall acwealde;
Búton thaet eare-bord
Heold heofona Freá,
Thá hine hálig God
Ece upp forlet,
Ed manna.
70 Streámum stígan,
Stith-ferhth Cyning.
Thá gemunde God
Mére-lithende,
Sigora Waldend,
Sunu Lámeches,
And ealle thá wócru,
The he with waetre beleác,
Lífes Leoht-Fruma,
On lides bosme.
80 Gelaedde thá Wígend,
Weroda Drihten,
Wind ofer wíd-land;
Wyll-flód ongan

Lytligan eft,
Lago ebbade,
Sweart under swegle;
Haefde sóth Metod
Eaforum eg-streám
Eft gecyrred,
90 Torht-ryne
Regn gestilled.
Fór fámig scip
L. and C.
Nihta under roderum,
Siththan naegled bord,
Faer seleste,
Flód up-ahóf,
Oth-ṭhaet rím-getaél
Réthre ṭhrage
100 Daga forth-gewát,
Ṭhá on dúnum gesaét,
Heáh, mid hlaeste,
Holm-aerna maest,
Earc Nóes,
Ṭhe Armenía
Hátene syndon.
Ṭhaér se hálga bád,
Sunu Lámeches,
Sóthra geháta,
110 Lange ṭhrage,
Hwónne him lífes Weard,
Freá aelmihtig,
Frecenra sitha
Reste ageáfe,
Ṭhaére he rúme dreáh,
Ṭhá hine on sunde,
Geond sídne grund,
Wonne ytha

Wíde baéron.
120 Holm wáes heónon-weard,
Haeleth langode,
Waeg-lithende,
Swilce wíf heora,
Hwónne híe of nearwe,
Ofer náegled bord,
Ofer streám-stáeth,
Staeppan móston,
And of enge út
Aehta láedan;
130 Ṭḥá fandode,
Forthweard scipes,
Hwaether sincende
Sáe-flód ṭḥá-gyt
Wáere under wolcnum;
Let ṭḥá ymb worn daga,
Ṭḥaes-ṭḥe heáh-hliótho
Horde onfengon,
And aethelum eác
Eorthan tuddres,
140 Sunu Lámeches
Sweartne fleógan
Hrefn ofer heáh-flód,
Of húse út.
Nóe tealde,
Ṭḥaet he on-neód hine,
Gif he on ṭḥáere láde
Land ne funde,
Ofer síd-waeter,
Secan wolde,
150 On waeg-ṭḥele eft.
Him seó wén geleáh;
Ac se feónd gespearn
Fleótende hreáw,

Salwig fethera
Secan nolde.
He ṭḥá, ymb seofon niht,
Sweartum hrefne
Of earce forlet
Aefter-fleógan,
160 Ofer heáh-waeter,
Haswe culufran,
On fandunga,
Hwaether fámig sáe
Deóp ṭḥá-gyt
Dáel áenigne
Grénre eorthan
Ofgifen haefde.
Heó wíde hire
Willan sóhte,
170 And rúme fleáh,
Nó hwaethere reste fand,
Ṭḥaet heó, for flóde,
Fótum ne meahte
Land gespornan,
Ne on leáf treowes
Steppan for streámum;
Ac wáeron steáp-hliótho
Bewrigene mid waetrum.
Gewát se wilda fugel,
180 On aefenne,
Earc secan,
Ofer wonne waeg,
Wérig sígan,
Hungrig, tó handa
Hálgum rince.
Ṭḥá wáes culufre eft
Of cófan sended,
Ymb wúcan; wilde

Seó wíde fleáh,
190 Oth-ṭḥaet heó rúm-gál
Reste-stowe
Faegere funde,
And ṭḥá fótum stóp
On beám hyre;
Gefeáh blíthe-mód,
Ṭḥaes-ṭḥe heó gesǽet
Swithe wérig,
On treowes telgum;
Torhtum maeste
200 Heó fetheru onsceóc;
Gewát fleógan eft
Mid lacum hire;
Lithende bróhte
Ele-bcámes twig
An tó handa,
Gréne blǽeda.
Ṭḥá ongeat hrathe
Flót-manna freá,
Ṭḥaet wǽes frófor cumen,
210 Earfoth-sitha bót.
Ṭḥá-gyt se eádiga wer,
Ymb wúcan ṭḥriddan,
Wilde culufran
Ane sende,
Seó eft ne cóm
Tó lide fleógan,
Ac heó land begeat,
Gréne bearwas;
Nolde gladu aefre,
220 Under salwed bord,
Syththan aet-ýwan,
On ṭḥell-faestene,
Ṭḥá hire ṭḥearf ne wǽes.—

3.—THE BATTLE OF THE KINGS.

—Gewiton híe feower ṭḥá
Ṭheód-cyningas,
Ṭhrymme micle,
Secan súth ṭḥánon
Sodóman and Gomorran.
Ṭhá wǽs guth-hergum,
Bé Iórdane,
Wera ethel-land
Wíde geond-sended,
10 Folde feóndum.
Sceolde forht manig
Blác-hleór ides
Bifiende gán
On fremdes faethm.
Feollon wergende
Brýda and beága,
Bennum seoce.
Him ṭḥá tógeanes,
Mid guth-ṭḥraece,
20 Fífe fóron
Folc-cyningas,
Sweotum súthan,
Woldon Sodóma-burh
Wrathum werian.
Ṭhá wintra XII
North-mannum ǽr
Nýde sceoldon
Gomban gyldan,
And gafol sellan;
30 Oth-ṭḥaet ṭḥá leóda
Leng ne woldon
Elamitarna

Aldor swithan
Folc-gestreónum,
Ac him fram-swicon.
Fóron ṭḥá tó-somne,
Francan wǽron hlúde,
Wrathe wael-herigas,
Sang se wanna fugel
40 Under deoreth-sceaftum,
Deáwig fethera,
Hraes onwénan.
Haeleth onetton
On maegen-corthrum,
Módum ṭḥryste,
Oth-ṭḥaet folc-getruman
Gefaren haefdon
Síd tó-somne,
Súthan and northan,
50 Helmum ṭḥeáhte.
Ṭḥǽer wǽs heard plega,
Wael-gára wrixl,
Wíg-cyrm micel,
Hlúd hilde-sweg.
Handum brugdon
Haeleth of scǽethum
Hring-mǽeled sweord,
Ecgum dihtig,
Ṭḥǽer wǽs eáth-funden
60 Eorle orleg-ceáp
Se-ṭḥe ǽer ne wǽs
Níthes geníhtsum.
North-menn wǽeron
Súth-folcum swice.
Wurdon Sodóm-wara
And Gomorra,
Goldes brýttan,

Aet ṭḥám lind-cródan
Leófum bedrorene
70 Fyrd-gesteallum.
Gewiton, feorh heora,
Fram ṭḥám folc-stéde,
Fleáme nergan,
Secgum ofslegene.
Him on swathe feollon
Aethelinga bearn,
Ecgum of-ṭḥegde,
Will-gesiththas.
Haefde wíg-sigor
80 Elamitarna
Ordes wísa,
Weold wael-stowe.
Gewát seó waepna láf
Faesten secan.
Fýnd gold strúdon,
Ahudon ṭḥá mid herge
Hord-burh wera
Sodóman and Gomorran.
Ṭḥá sael agealdon
90 Máeran ceastra;
Maegth sithedon,
Faemnan and wuduwan,
Freóndum beslaegene,
Fram hleów-stóle;
Héttende laeddon
Ut mid áehtum
Abráhames máeg,
Of Sodóma-byrig.
We ṭḥaet sóth maegon
110 Secgan furthur,
Hwelc siththan wearth,
Aefter ṭḥám gehnaeste,

Here-wulfa sith,
Ṭhára ṭhe laeddon
Loth and leóda gód,
Súth-manna sinc;
Sigore gulpon.—

4.—THE DESTRUCTION OF THE CITIES OF THE PLAIN, AND THE CONVERSION OF LOT'S WIFE INTO A PILLAR OF SALT.

—Ṭhá ic sendan gefraegn
Swegles Aldor
Swefl of heofnum,
And sweartne líg,
Werum tó wíte,
Weallende fýr;
Ṭhaes hie, on áer-dagum,
Drihten tyndon,
Lange ṭhrage.
10 Him ṭhaes leán forgeald
Gásta Waldend;
Gráp heáh-ṭhreá
On háethen-cynn;
Hlynn wearth on ceastrum,
Cyrm árleásra
Cwealmes on óre,
Láthan cynnes;
Líg eall fornam
Ṭhaet he grénes fand
20 Gold-burgum in.
Swilce ṭhaer ymb-útan,
Unlytel dael
Sídre foldan

Geond-sended wǽs
Bryne and brogan.
Bearwas wurdon
Tó axan and tó ýslan,
Eorthan waestmas;
Efne swá wíde
30 Swá ṭḥá wíte-lac
Réthe geráehton,
Rúm land wera
Strúdende fýr,
Steápes and geápes,
Swógende forswealh;
Eall eádor
Ṭḥaet on Sodóma-byrig
Secgas áhton,
And on Gomorran;
40 Eall ṭḥaet God spilde,
Freá, mid ṭḥý folce.
Ṭḥá ṭḥaet fýr-gebraec,
Leóda líf-gedál,
Lothes gehýrde
Brýd, on burgum,
Under-baec beseáh
With ṭḥaes wael-fylles.
Us gewritu secgath,
Ṭḥaet heó on sealt-stánes
50 Sona wurde
Anlícnesse.
Aefre siththan,
Se man-líca,
Ṭḥaet is mǽre spell!
Stille wunode
Ṭḥǽr híe strang begeat
Wíte, ṭḥaes heó wordum
Wuldres ṭḥegna

Hýran ne wolde.
60 Nú sceal heard and steáp,
On ṭhám wicum,
Wyrde bídan,
Drihtnes dómes,
Hwónne, dogora rím,
Woruld gewíte.
Ṭhaet is wundra sum,
Ṭhára ṭhe geworhte
Wuldres aldor.

5.—THE PILLAR, OR CANOPY OF CLOUD.

—Nearwe genyddon
On north-wégas,
Wiston him be-súthan
Sigel-wara land,
Forbaernede beorh-hleóthu,
Brúne leóda
Hatum heofon-cólum.
Ṭhaér hálig God
With faer-bryne
10 Folc gescýlde,
Baelce ofer-braedde
Byrnendne heofon,
Hálgum nette,
Hatwendne lyft.
Haefde weder-wolcen,
Wídum faethmum,
Eorthan and up-rodor
Efne gedáeled;
Laedde leód-werod;

20 Líg-fýr adranc,
Háete heofon-torht.
Haeleth wafedon,
Drihta gedrýmoste,
Daeg-sceáldes hleó
Wand ofer wolcnum.
Haefde witig God
Sunnan sith-faet
Segle ofertolden;
Swá-ṭḥeáh maest-rápas
30 Menn ne cuthon,
Ne ṭḥá segl-róde
Geseón meahton
Eorth-búende,
Ealle craeftas,
Hú afaestnod wáes
Feld-húsa maest.—

6.—THE PILLAR OF FIRE.

—Hlúd herges cyrm,
Heofon-beácen astáh
Aefena gehwám;
Other wundor syllic!
After sunnan
Setl-ráde, beheold
Ofer leód-werum
Líg scínan,
Byrnendne beám.
10 Bláce stódon
Ofer sceótendum
Scíre leóman;

Scinon scýld-hreóthan,
Sceádo swithredon;
Neowle niht-scúwan
Neáh ne mihton
Heolstor ahýdan.
Heofon-candel barn,
Niwe niht-weard
20 Nýde sceolde
Wician ofer weredum,
Ṭhý-laes him wésten-gryre,
Hár haeth
Holmigum wederum,
Oferflyme
Ferhth ge-twaefe.
Haefde foregenga
Fýrene loccas,
Bláce beámas.
30 Bell egsan hweóp
In ṭhám here-ṭhreate
Hatan líge,
Ṭhaet he on wéstene
Werod forbaernde,
Nymṭhe híe mód-hwate
Moyses hýrde.
Sceán scír werod,
Scýldas lixton;
Gesawon rand-wígan
40 Rihte stráete
Segn ofer sweoton,
Oth-ṭhaet sáe-faesten,
Landes aet ende,
Leód-maegne forstód
Fus on forth-wég.—

7.—THE OVERTHROW OF THE EGYPTIANS IN THE RED SEA.

—Folc wǽs afǽred,
Flód-egsa becóm
Gástas geomre;
Geofon deathe hweóp;
Wǽron beorh-hlíthu
Blóde bestémede;
Holm heolfre spáw;
Hreám wǽs on ythum;
Waeter waepna ful;
10 Wael-mist astáh.
Wǽron Egypte
Eft oncyrde;
Flugon forhtigende,
Fǽr ongeton;
Woldon here blíthe
Hámas findan;
Gylp wearth gnornra;
Him ongen genap
Atol ytha gewealc;
20 Ne ṭhǽr ǽnig becóm
Herges tó háme,
Ac behindan beleác
Wyrd mid waege.
Ṭhǽr ǽr wégas lágon
Mére módgode.
Maegen wǽs adrenced,
Streámas stódon
Storm up-gewát
Heáh tó heofonum;
30 Here-wópa mǽst
Láthe cyrmdon;
Lyft up-geswearc

Faegum staefnum;
Flód blód gewód,
Rand-byrig wǽron rofene,
Rodor swipode
Mére-deatha maest;
Módige swulton,
Cyningas on corthre;
40 Cyre swithrode
Sǽs aet ende;
Wíg-bord scinon;
Heáh ofer haelethum
Holm-weall astáh,
Mére-streám módig;
Macgen wǽs on cwealme
Faeste gefeterod.
Forthganges nép
Searwum asǽled
50 Sand bárenode
Wítodre fyrde,
Hwónne wathema streám,
Sin-calda sǽ
Sealtum ythum,
Swá wǽs gewuna,
Ece stathulas,
Nácud nýd-bóda,
Neósan cóme.
Fleáh faege gást,
60 Se-ṭḥe feóndum geneop;
Wǽs seó hǽwene lyft
Heolfre geblanden;
Brim berstende
Blód-egesan hweóp,
Sǽ-manna sith;
Oth-ṭḥaet sóth Metod,
Ṭḥurh Moyses hand,

Mód gerýmde.
Wíde waethde,
70 Wael-faethmum sweop;
Flód fámgode,
Faege crungon,
Lagu land gefeoll,
Lyft wǽs onhrered.
Wicon weall-faestnu,
Waegas burston,
Multon mére-torras,
Ṭḥá se Mihtiga slóh,
Mid háligre handa,
80 Heofon-rices Weard,
Wer-beámas,
Wlance ṭḥeóde,
Ne mihton forhabban,
Helpendra path,
Mére-streámes mód,
Ac he manigum gesceod
Gyllende gryre.
Garsecg wedde,
Up-ateáh on steáp,
90 Egesan stódon;
Weollon wael-benna;
Wítod gefeol,
Heáh of heofonum,
Hand-weorc Godes;
Fámig-bosma
Flód-Weard slóh
Unhleówan waeg
Alde méce,
Ṭḥaet ṭḥý death-drepe
100 Drihta swǽfon;
Synfullra sweot
Sawlum lunnon

Faeste befarene,
Flód-blác here;
Siththan híe on bogum
Brún ypping,
Módig-waega maest,
Maegen eall gedreás;
Ṭhá-ṭhá gedrencte
110 Dugoth Egypta,
Faráon mid his folcum.
He onfand hrathe
Siththan gestáh,
Godes andsaca,
Ṭhaet wáes mihtigra
Mére-flódes Weard;
Wolde huru faethmum
Hilde gesceádan,
Yrre and egesfull.
120 Egyptum wearth
Ṭhaes daeg-weorces
Deóp leán gesceod;
Forṭhám ṭhaes heriges
Hám eft ne cóm,
Ealles ungrundes,
Aenig tó láfe,
Ṭhaette sith heora
Secgan móste
Bódigean aefter burgum,
130 Beálo-spella maest;
Hord-wearda hryre,
Haeletha cwenum;
Ac ṭhá maegen-ṭhreatas
Mére-death geswealh.—

II. FROM ABBOT AELFRIC'S VIEW (
CRED SCRIPTURES.

1.—THE FALL OF LUCIFER.

—Se Aelmihtiga Scippend
Geswutelode hine-sylfne
Ṭhurh ṭhá miclan weorc
Ṭhe he geworhte aet fruman,
And wolde ṭhaet ṭhá gesceafta
Gesawon his máertha,
And on wuldre mid him
Wunodon on écnisse,
On his underṭheódnisse
10 Him aefre gehýrsume;
For-ṭhám-ṭhe hit ys swithe wólic
Ṭhaet ṭhá geworhtan gesceafta
Ṭhám ne beón gehýrsume
Ṭhe hí gesceóp and geworhte.
Náes ṭheós woruld aet fruman,
Ac hí geworhte God-sylf,
Se-ṭhe aefre ṭhurhwunode
Búton aelcum anginne
On his miclan wuldre,
20 And on his maegen-ṭhrymnisse,
Eall swá mihtig swá he nú ys,
And eáll swá micel on his leohte;
For-ṭhám-ṭhe he ys sóth leoht and
And sóthfaestnis.
And se raed wáes aefre
On his raedfaestum geṭhance,

Þaet he wyrcan wolde
Þá wundorlican gesceafta;
Be-þán-þe he wolde,
30 Þurh his miclan wísdóm,
Þá gesceafta gescippan,
And, þurh his sóthan lufe,
Híg líf-faestan
On þám lífe þe hí habbath.
Hér is seó Hálige Þrýnis
On þisum þrim hádum:
Se Aelmihtiga Faeder,
Of nánum othrum gecumen,
And se micla Wísdóm,
40 Of þám wísan Faeder
Aefre—of him ánum
Bútan anginne—acenned,
Se-þe us alýsde
Of úrum þeowte syththan,
Mid þáere menniscnisse
Þe he of Marían genam;
Nú is heora bégra lufu
Him bám aefre gemáene.
Þaet is se Hálga Gást
50 Þe ealle þing geliffaest,
Swá mícel and swá mihtig,
Þaet he mid his gife
Ealle þá englas on-lyht
Þe eardiath on heofenum;
And ealra manna heortan,
Þe on middan-earde libbath,
Þá-þe rihtlice gelýfath
On þone lyfigendan God;
And ealra manna synna
60 Sóthlice forgifth,
Þám-þe heora synna

Silf-willes behreówsiath;
And nis nán forgifenis
Búton ṭḥurh his gife:
And he spraéc ṭḥurh witegenan
Ṭḥe witegodon ymbe Críst;
For-ṭḥán-ṭḥe he ys se willa,
And, witodlice, lufu
Ṭḥaes Faeder and ṭḥaes Suna,
70 Swá-swá we saédon aér.
Seofon-fealde gifa
He gifth man-cynne,
Git be ṭḥám ic awrát aér
On sumum othrum gewrite,
On Engliscre spraece,
Swá-swá Isaias se witega
Hit on béc sette,
On his witegunge
Se Aelmihtiga Scippend
80 Ṭḥá-ṭḥá he englas gesceóp,
Ṭḥá geworhte he, ṭḥurh his wísdóm,
Tyn engla werod,
On ṭḥám forman daege,
On micelre faegernisse;
Fela ṭḥúsenda,
On ṭḥám frum-sceafte,
Ṭḥaet hí on his wuldre
Hine wurthedon ealle;
Líc-hamleáse,
90 Leohte and strange,
Búton eallum synnum,
On gesaelthe libbende;
Swá wlítiges gecyndes,
Swá we secgan ne magon;
And nán yfel ṭḥing
Naes on ṭḥám englum ṭḥá-git;

Ne nán yfel ne cóm
Ṭhurh Godes gesceapennisse;
For-ṭhán-ṭhe he-sylf ys eall-gód,
100 And aelc gód cymth of him.
And ṭhá englas ṭhá wunodon
On ṭhám wuldre mid Gode;
Hwaet-ṭhá binnan six dagum,
Ṭhe se sótha God
Ṭhá gesceafta gesceóp
Ṭhe he gescippan wolde,
Gesceawode se án engel,
Ṭhe ṭhaér aénlicost waés,
Hú faeger he-sylf waés,
110 And hú scínende on wuldre;
And cunnode his mihte,
Ṭhaet he mihtig waés gesceapen,
And him wel gelícode
His wurthfulnis ṭhá;
Se hátte Lúcifer,
Ṭhaet ys, *Leoht-berend*,
For ṭhaére miclan beorhtnisse
His maéran híwes.
Ṭhá ṭhúhte him tó huxlic
120 Ṭhaet he hýran sceolde
Aenigum hláforde,
Ṭhá he swá aénlic waés,
And nolde wurthian ṭhone
Ṭhe hine geworhte,
And him ṭhancian aefre
Ṭhaes ṭhe he him forgeáf;
And beón him underṭheodd,
Ṭhaes-ṭhe swithor geornlice,
For ṭhaére miclan maérthe
130 Ṭhe he hine gemaethegode.
He nolde ṭhá habban his Scippend

Him tó hláforde,
Ne he nolde ṭhurhwunian
On ṭhǽre sóthfaestnisse
Ṭhaes sóthfaestan Godes Suna
Ṭhe hine gesceóp faegerne;
Ac wolde mid riccetere
Him ríce gewinnan,
And ṭhurh módignisse
140 Hine macian tó Gode:
And nam him gegadan,
Ongean Godes willan,
Tó his unraede,
On-eornost gefaestnod.
Ṭhá naefde he nán setl,
Hwǽr he sittan mihte,
For-ṭhán-ṭhe nán heofon
Nolde hine a-beran;
Ne nán ríce nǽs
150 Ṭhe his mihte beón
Ongean Godes willan
Ṭhe geworhte ealle ṭhing.
Ṭhá afunde se módiga
Hwilce his mihta wǽron,
Ṭhá-ṭhá his fét ne mihton
Furthon ahwǽr standan;
Ac he feoll ṭhá adún
Tó deofle awend;
And ealle his gegadan
160 Of ṭhám Godes-hirede
Intó hell-wíte,
Be heora gewirhtum.

THE STORY OF ST. JOHN AND THE YOUNG MAN.

—Þá æfter sumum fyrste
Ferde se Apostol,
Swá-swá he geláthod wæs
Þurh þá geleáffullan,
Tó gehendum burgum,
Bódigende geleáfan.—
- - - - - - - -
He becóm þá tó ánre byrig,
Swá-swá he gebeden wæs,
Gehende Ephesan,
10 And þær bisceop gehádode,
And þá circlican þeawas
Him-sylf þær getæhte
Þám gehádodum preostum
Þe he þær gelogode;
And mid micelre mǽrthe
Þaet mennisc þǽr lǽrde
Tó Godes geleáfan,
Mid glaedre heortan.
Þá geseáh Ióhannes
20 Sumne cniht on þám folce,
Iunglicre ylde,
And ǽnlices híwes;
Stranglicne on waestme,
And wynlicne on nebbe;
Swithe glaedne on móde,
And on angite cafne;
And begann tó lufienne,
On his líthum þeawum,
Þone iungan cniht,
30 Þaet he hine Críste gestrýnde.
Þá beseáh Ióhannes
Swá up-tó þám bisceope

Ṭhe ṭhá niwan wǽs gehádod,
And him ṭhus tó-cwǽth :
" Wite ṭhú, lá bisceop !
Ṭhaet ic wille ṭhaet ṭhú haebbe
Ṭhisne iungan mann mid ṭhé
On ṭhínre láre aet hám ;
And ic hine ṭhé befaeste
40 Mid heálicre gecneordnysse,
On Crístes gewitnysse,
And ṭhissere geláthunge."
Hwaet-ṭhá se bisceop
Blíthelice underfeng
Ṭhone foresǽedan cniht,
And sǽde ṭhaet he wolde
His gýmene habban
Mid geornfulnysse,
Swá he him bebeád,
50 On his wununge mid him.
Ióhannes ṭhá eft
Ge-edleáhte his word,
And gelóme bebeád
Ṭhám bisceope mid haésum,
Ṭhaet he ṭhone iungan cniht
Gewíssian sceolde
Tó thám hálgan geleáfan ;
And he hám ṭhá gewende,
Eft tó Ephesa-byrig,
60 Tó his bisceop-stóle.
Se bisceop ṭhá underfeng,
Swá-swá him beboden wǽs,
Ṭhone iungan cniht,
And him Crístes láre
Daeg-hwamlice tǽhte,
And hine deórwurthlice heold,
Oth-ṭhaet he hine gefullode,

Mid fullum trúwan,
Ṭhaet he geleáfful wǽre,
And he wunode swá mid him,
On árwurthnysse,
Oth-ṭhaet se bisceop
Hine let faran be his willan;
Wénde ṭhaet he sceolde
On Godes gife ṭhurhwunian
On gástlicum ṭheawum.
He geseáh ṭhá sona
Ṭhaet he his-sylfes geweold,
On ungerípedum freódóme,
And unstǽthigum ṭheawum;
And begann ṭhá tó lufienne
Leahtras tó swithe,
And fela unṭheawas
Mid his efen-ealdum cnihtum
Ṭhe unraedlice ferdon
On heora ídelum lustum,
On gewemmednyssum,
And wóclicum gebaerum.
He and his geferan
Ṭhá begunnon tó lufienne
Ṭhá miclan druncennysse,
On nihtlicum gedwylde,
And híg ṭhá hine on-gebróhton,
Ṭhaet he begann tó stelanne
On heora gewunan,
And he gewénede swá
Hine-sylfne simble
Tó heora synlicum ṭheawum,
And tó márum morth-dǽdum
Mid ṭhám mánfullum flocce.
He genam ṭhá heardlice,
Ṭhurh heora láre,

On his orṭḥance,
Ṭḥá egeslican dǽda;
And swá-swá módig hors,
Ṭḥe ungemidlod býth,
And nele gehýrsumian
Ṭḥám ṭḥe him on-uppan sitt;
Swá ferde se cniht
110 On his fracedum dǽdum,
And on morth-dǽdum
Miclum gestrangod,
On orwénnysse
His ágenre hǽle;
Swá-ṭḥaet he ortrúwode
On his Drihtnys mildheortnysse,
And his fulluhtes ne róhte
Ṭḥe he underfangen haefde.
Him ṭḥúhte ṭḥá tó wáclic,
120 Ṭḥaet he wolde gefremman
Ṭḥá leásan leahtras,
Ac he leornode aefre,
Máran and máran,
On hys mánfulnysse;
And ne let nánne
His gelícan on yfele.
He ne geṭḥafode ṭḥá
Ṭḥaet he underṭḥeodd wǽre
Yfelum gegadum
130 Ṭḥe hine ǽr forlǽrdon,
Ac wolde beón yldest
On ṭḥám yfelan flocce;
And geworhte his geferan
Tó wealdgengum ealle,
On wídgillum dúnum,
On ealre hreównysse.
Eft ṭḥá aefter fyrste

Ferde se apostol
Tó ṭhǽre foresǽdan byrig
140 Ṭhe se bisceop on-wunode,
Ṭhe ṭhone cniht haefde
On his gýmene ǽror,
Swá-swá Ióhannes het,
And he hine befaeste;
And he swithe blíthe wǽs
Aet ṭhám bisceop-stóle.
Syththan he gedón haefde
His Drihtenes ṭhenunga,
And ṭhá ṭhing gefyllede
150 Ṭhe he for geláthod wǽs,
He cwǽth ṭhá ánraedlice:
"Eálá ṭhú, lá bisceop!
Gebring me nú aetforan
Ṭhaet-ṭhaet íc ṭhé befaeste,
On mínes Drihtnes trúwan,
And on ṭhǽre gewitnysse
Ṭhe ṭhú wíssian scealt,
On ṭhissere geláthunge."
He wearth ṭhá ablicged,
160 And wénde ṭhaet he bǽde
Sumes othres sceattes,
Oththe sumes feós,
Ṭhaes-ṭhe he ne underfeng
Fram ṭhám apostole;
Ac he eft beṭhóhte
Ṭhaet se eádiga Ióhannes
Him leógan nolde,
Ne hine ṭhaes biddan
Ṭhaet he ǽr ne befaeste,
170 And forhtmód wafode.
Ióhannes ṭhá geseáh
Ṭhaet he sǽt ablicged,

And cwǽeth him eft ṭḥus tó:
" Ic bidde aet ṭḥé nú
Ṭḥaes iungan cnihtes
Ṭḥe ic ṭḥé ǽer befaeste,
And ṭḥaes bróthor sawle,
Ṭḥe me besorh ys."
Ṭḥá begann se ealda
180 Incuthlice siccettan,
And mid wópe wearth
Witodlice ofergoten,
And cwǽeth tó Ióhanne:
" He, Leóf! ys nú dead."
Ṭḥá befran Ióhannes
Faerlice and cwǽeth:
" Hú ys he, lá! dead,
Óththe hwilcum deathe?"
He cwǽeth him eft ṭḥus
190 Tó andsware:
" He ys Gode dead,
Forṭḥán-ṭḥe he leahterfull
And geleáfleás aet-baerst,
And he ys geworden nú
Tó wealdgengan,
And ṭḥǽera sceáthena ealdor
Ṭḥe him-sylf gegaderode,
And wunath on ánre dúne
Mid manegum sceáthum,
200 Ṭḥám-ṭḥe he nú ys ealdor
And heretoga."
Hwaet-ṭḥá Ióhannes,
Mid ormǽetre geomerunge,
Cwehte his heáfod,
And cwǽeth tó ṭḥám bisceope:
" Gódne hyrde let ic ṭḥé,
Ṭḥaet ṭḥú ṭḥaes bróthor sáwle heolde;

Ac beó me nú gegearcod
An geraedod hors,
210 And látteow ṭḥaes wéges
Ṭḥe lith tó ṭḥám sceáthum."
And man him sona fand
Ṭḥaes-ṭḥe he frimdig wáes,
And he fram ṭḥáere ciricean sona
Swithe efste,
Oth-ṭḥaet he geseáh
Ṭḥáera sceáthena faer,
And tó ṭḥám weardmannum
Witodlice becóm.
220 Ṭḥá gelaéhton ṭḥá weardmenn
His weald-lether faeste,
Ṭḥaet he mid fleáme huru ne aet-burste;
Ac he nolde him aetfleón,
Ne nánes fleámes cepan,
Ac he clypode ofer-eall:
"Ic cóm me-sylf tó eow,
A-láedath me nú tó,
Bútan láthe, eowerne ealdor."
Híg clipodon ṭḥá mid-ṭḥám
230 Ṭḥone cniht him rathe tó,
Ṭḥe hira heáfodmann wáes,
And he cóm ṭḥá gewaemnod;
And he mid sceáme wearth
Sona ofergoten,
Ṭḥá-ṭḥá he oncneów
Ṭḥone Crístes apostol;
And begann tó fleónne
Fram his andweardnysse.
Ióhannes ṭḥá heow
240 Ṭḥaet hors mid ṭḥám spuran,
And wearth him aefterweard,
And his ẏlde ne gýmde,

Clypode ṭḥá hlúde,
And cwǽth tó ṭḥám fleóndum:
"Eálá ṭḥú mín sunu!
Hwí flýhst ṭḥú ṭḥínne faeder,
Hwí flýhst ṭḥú ṭḥisne ealdan
And ungewaepnodan?
Ne ondrǽd ṭḥé, lá earming!
250 Git ṭḥú haefst lífes híht;
Ic wille agildan gesceád
For ṭḥínre sawle Críste,
And ic lustlice wille
Mín líf for ṭḥé syllan,
Swá-swá se Hǽlend sealde
Hine-sylfne for us,
And míne sawle ic wille
Syllan for ṭḥínre:
Aet-stand huru nú
260 And gehýr ṭḥás word,
And gelýf ṭḥaet se Hǽlend
Me asende tó ṭḥé."
Ṭḥá aet-stód se wealdgenga,
Syththan he ṭḥás word gehýrde,
And aleát tó eorthan
Mid eallum líc-haman,
And awearp his waemma,
And weop swithe biterlice,
And he bifiende feoll
270 Tó Ióhannes fótum,
Mid geomerunge and ṭḥoterunge,
Mid teárum ofergoten,
Biddende miltsunge
Be-ṭḥán-ṭḥe he mihte,
And behydde his swithran hand,
Ofsceámod for-ṭḥearle
For ṭḥǽere morth-dǽede

Ṭhe he gedón haefde,
And for ṭhám manslíhte
280 Ṭhe he slóh mid ṭháere handa.
Ṭhá swór se apostol,
Ṭhaet he sóthlice wolde
Him mildsunge begitan
Aet ṭhám mildheortan Háelende;
And eác he-sylf aleát tó him,
And gelaehte his swithran,
Forṭhán-ṭhe he ofdraedd wáes
For his morth-dáedum;
And alaedde awég
290 Wépendne tó circean,
And for hine gebáed
Mid brothorlice lufe,
Swá-swá he him behet,
Tó ṭhám Háelende gelóme;
And eác mid faeste
Fela daga on-án,
Oth-ṭhaet he him mildsunge begeat
Aet ṭhám mildheortan Críste.
He hine fréfrode eác
300 Mid his faegere láre,
And his afyrhte mód,
Swithe faegerlice,
Mid his frófre gelíthe-waehte,
Ṭhaet he ne wurde ormód;
And he nátes-hwón ne geswác,
Aer-ṭhán-ṭhe his sawul wáes
Withinnan gegladod
Ṭhurh ṭhone Hálgan Gást,
And he mildsunge haeíde
310 Ealra his misdáeda.
He hine hádode eác
Tó ṭhaes Háelendes ṭheowdóme,

Ac us ne secgth ná seó racu,
Tó hwám he hine sette,
Búton-ṭḥaet he sealde
Sóthe gebysnunge
Eallum dǽd-bétendum
Ṭḥe tó Drihtene gecyrrath,
Ṭḥaet híg magon arísan,
320 Gif híg raedfaeste beóth,
Fram heora sawla deathe,
And fram heora synna bendum;
And heora Scippend gladian,
Mid sóthre dǽd-bóte,
And habban ṭḥaet éce líf
Mid ṭḥám leófan Hǽlende,
Se-ṭḥe á ríxath,
On écnysse. Amen.

III. A PARAPHRASE OF THE "PATER-NOSTER."

OUR FATHER.

Þú eart úre Faeder,
Ealra Wealdend,
Cyning on wuldre,
Forþám we clypiath,
Tó þé aefre biddath.
Nú þú ythost miht
Sawle alýsan.
Þú híg sendest áer,
Þurh þíne aethelan hand,
10 Intó þám flaesce.
Ac hwáer cymth heó nú?
Búton þú, Engla God!
Eft híg alýse,
Sawle of synnum,
Þurh þíne sóthan miht.

WHO ART IN HEAVEN.

Þú eart on heofonum,
Híht and frófor,
Blissa beorhtost!
Ealle abugath tó þé;
20 Þínra gásta þrym,
Anre staefne,
Clypiath tó Críste;
Cwethath ealle þus:
Hálig eart þú! Hálig!

Heofon-engla Cyning!
Drihten úre!
And ṭḥíne dómas synd
Rihte and rúme;
Raecth efne gehwám,
30 Aeghwilcum menego, Gewyrhta.
Wel bíth ṭḥám ṭḥe wyrcth
Willan ṭḥínne.

HALLOWED BE THY NAME.

Swá is gehálgod
Ṭḥín heáh-nama,
Swithe maérlice!
Manegum gereordum,
Twá and hund-seofontig—
Ṭḥaes-ṭḥe secgath béc,
Ṭḥaet ṭḥú, Engla God!
40 Ealle gesettest
Aelcere ṭḥeóde,
Ṭḥeow and wísan
Ṭḥá wurthiath ṭḥín weorc,
Wordum and dáedum;
Ṭḥurh gecynde clypiath
And Crist hériath,
And ṭḥín lóf laédath,
Lifigenda God!
Swá ṭḥú eart ge-aethelod
50 Geond ealle woruld.

THY KINGDOM COME.

Cum nú and mildsa,
Mihta Waldend!
And us ṭḥín ríce alýf,
Rihtwísa Déma!

Earda selost!
And éce líf.
Þaér we sibbe and lufe
Sámod gemetath;
Eágena beorhtnysse,
60 And ealle mirhthe.
Þaér bíth gehýred
Þín hálige lóf,
And þín micele miht,
Mannum tó frófre.
Swá þú, Engla God!
Eallum blissast.

THY WILL BE DONE.

Gewurthe þín willa,
Swá þú Waldend eart,
Ece ge-openod
70 Geond ealle woruld;
And þú þé-silf eart
Sóthfaest Déma,
Ríce-raedbora,
Geond rúmne grund;
Swá þín heáh-setl is
Heáh and maére,
Faeger and wurthlic,
Swá þín Faeder worhte
Aethel and éce;
80 Þaér þú on sittest,
On þaére swithran healfe.
Þú eart Sunu and Faeder;
Ana, aegþer; swá
Is þín aethele gecynd
Miclum gemaersod;
And þú manegum helpst;

Ealra cyninga ṭhrym
Clypast ofer ealle.
Bíth ṭhín wulder-word
90 Wíde gehýred.
Ṭhónne ṭhú ṭhíne fyrde
Faegere geblissast;
Sylest miht and munde
Miclum herige;
And we ṭhanciath,
Ṭhúsenda fela;
Eall engel-ṭhrym,
Anre staefne.

AS IT IS IN HEAVEN.

Swá ṭhé on heofonum,
100 Heáh-Ṭhrymnesse
Aethele and éce,
A ṭhanciath
Claene and gecorene
Crístes ṭhegnas;
Singath and biddath
Sóthfaestne God,
Are and gifnesse
Ealre ṭheóde,
Ṭhónne ṭhú him tihtest,
110 Týr-eádiga Cyning!
Swá ṭhú eádmód eart,
Ealre worulde
Sý ṭhé ṭhanc and lóf;
Ṭhínre mildse
Wuldor and willa.
Ṭhú gewurthod eart
On heofon-ríce
Heáh Cáser!

SO ON EARTH.

And on eorthan,
120 Ealra cyninga
Help and heáfod!
Hálig Láece!
Raedlic and rihtwís!
Rúm-heort-hláford!
Þú ge-aethelodest
Þé ealle gesceafta,
And to-syndrodest híg
Siththan on manega;
Sealdest aelcre gecynde
130 Agene wísan;
And á þíne mildse
Ofer manna bearn.

OUR DAILY BREAD.

Swá mid sibbe senst
Urne hláf daeg-hwamlice;
Duguthe þínre
Rihtlice dáelest
Méte þínum mannum;
And him máre gehaétest
Aefter ferhth-sithe,
140 Þínes Faeder ríce
Þaet wáes on fruman
Faegere gegeárwod;
Earda selost!
And éce líf,
Gif we sóth and riht
Symle gelaéstath.

GIVE US THIS DAY.

Syle us tó-daeg, Drihten,
Ṭhíne mildse and miht,
And úre mód gebig,
150 Ṭhegnas and ṭheowas,
On ṭhín gewill.
Bewyrc us on heortan,
Háligne gást on-innan,
And us fultum syle,
Ṭhaet we móton wyrcan
Willan ṭhínne,
And ṭhé betaecan
Týr-eádiga Cyning!
Sawla úre
160 On ṭhín-selfes hand.

AND FORGIVE US OUR TRESPASSES.

Forgif us úre synna,
Ṭhaet us ne scámige eft,
Drihten úre!
Ṭhónne ṭhú on dóme sitst,
And ealle menn
Up-arísath,
Ṭhe fram wíte and fram wére
Wurdon acennede;
Beóth ṭhá gebrosnodan eft
170 Bán mid ṭhám flaesce,
Ealle án-súnde
Eft gewordene;
Ṭhaet we swutollice
Siththan oncnáwath
Eall ṭhaet we geworhton

On woruld-ríce,
Betere and wyrse.
Ṭhǽr beóth bútan geára;
Ne mage we
180 Hit ná dyrnan,
For-ṭḥám-ṭḥe hit
Drihten wát;
And ṭhǽr gewitnessa
Beóth,—wuldor micel!—
Heofen-waru,
And eorth-waru,
Hell-waru, ṭḥridde!
Ṭhónne býth egsa
Geond ealle woruld.
190 Ṭhǽr man us tyhhath
On-daeg twégen eardas,
Drihtenes áre,
Oththe deofoles ṭḥeowet;
Swá-hwaether we ge-eárniath
Hér on lífe ṭhá-hwíle
Ṭhe úre nihta
Maeste wǽron.

AS WE FORGIVE THOSE WHO TRESPASS AGAINST US.

Ac ṭḥónne us alýseth
Lifigende God
200 Sawla úre,
Swá we hér gifath
Earmon mannum
Ṭhe with us agiltath.

AND LEAD US NOT INTO TEMPTATION.

And ná us ṭḥú ne láet
Láthe beswican,

On costnunga
Cwellan and baernan
Sawla úre;
Ṭheáh we synna fela
210 Didon for úre disig,
Daeges and nihtes;
Idele spraece,
And unriht weorc;
Thíne bodu bráecon.
We ṭhé biddath nú,
Aelmihtiga God!
Arc and gifnesse;
Ne láet swá heanlice
Ṭhín hand-geweorc,
220 On ende-daege,
Eall forwurthan.

BUT DELIVER US FROM EVIL.

Ac alýs us of yfele.
Ealle we beṭhurfon
Godes gifnesse;
We agylt habbath,
And swithe gesyngod.
We ṭhé, sóthfaesta God!
Hériath and lófiath,
Swá ṭhú Haélend eart,
230 Cyne-bearn gecydd
Cwycum and deadum;
Aethel and éce
Ofer ealle ṭhing.
Ṭhú miht on ánre handa
Eáthe beféaldan
Ealne middan-eard;
Swilc is máera Cyning!

AMEN.

Sý swá ṭḥú-silf wilt,
Sóthfaesta Déma!
240 We ṭḥé, Engla God,
Ealle hériath,
Swá ṭḥú eart gewurthod
A on worulda forth.

IV. A PARAPHRASE OF THE "GLORIA PATRI."

GLORY BE

Sý Ṭḥé wulder and lóf
Wíde ge-openod
Geond ealle ṭḥeóda;
Ṭḥanc and willa,
Maegen and mildse,
And ealles módes lufu;
Sóthfaestra sib,
And ṭḥín-silfes dóm
Woruld-gewlítegod;
10 Swá Ṭḥú wealdan miht
Eall eorthna maegen,
And uplyfte wind;
And wolcnu wealdest,
Ealle on-riht.

TO THE FATHER, AND TO THE SON, AND TO THE HOLY GHOST.

Ṭḥú eart frófra Faeder,
And Feorh-hyrde;
Lífes Látteow,
Leohtes Wealdend;
Asundrod fram sinnum;
20 Swá ṭḥín Sunu maéra,
Ṭḥurh claéne gecynde
Cyning ofer ealle,
Beald! gebletsod!
Bóca Láreow,
Heáh Hige-frófer.

AS IT WAS IN THE BEGINNING.

Swá waés on fruman
Freá man-cynnes
Ealre worulde
Wlíte and frófer,
30 Claén and craeftig.
Ṭḥú gecyddest
Ṭḥaet ṭḥá ṭḥú, éca God!
Ana geworhtest,
Ṭḥurh hálige miht,
Heofenas and eorthan,
Eardas and uplyfte,
And ealle ṭḥing.
Ṭḥú settest on foldan
Swithe fela cynna,
40 And to-syndrodest híg
Siththan on manega.
Ṭḥú geworhtest,
Eca God!

Ealle gesceafta
On six dagum.
Seofothan ṭḥú gerestest
Ṭḥín faegere weorc,
And ṭḥú Sunnan-daeg
Silf hálgodest;
And ṭḥú maérsodest hine
Manegum tó helpe.
Ṭḥone heán daeg
Healdath and frithiath
Ealle ṭḥá-ṭḥe cunnon
Crístene ṭḥeawas,
Hálige heort-lufan,
And ṭḥaes Heáhstan gebod,
On Drihtenes naman;
And se daeg is gewurthod.

IS NOW, AND EVER SHALL BE.

And nú symle,
Ṭḥíne sóthan weorc
And ṭḥíne micele miht
Manegum swutelath
Swá ṭḥíne craeftas.
Híg cythath wíde,
Ofer ealle woruld,
"Ece standath
Godes hand-weorc;
Grówath swá ṭḥú hete."
Ealle ṭḥé hériath,
Hálige dreámas
Claénre stefne,
And Crístene béc,
Eall middan-eard;
And we menn cwethath,

On grunde hér,
"Gode líf and ṭḥanc,
Ece willa,
And ṭḥín ágen dóm!"

WORLD WITHOUT END.

80 And on worulda woruld
Wunath and ríxath
Cyning innan wuldre,
And his ṭḥá gecorenan,
Hálige gástas,
Wlítige englas,
Heáh-ṭḥrymnesse
And wuldor-gife;
Sóthre sibbe,
Sawla ṭḥancunge,
90 Módes mildse.
Ṭḥaér is seó maeste
Lufu háligdómes.
Heofonas syndon,
Ṭḥurh ṭḥín éce word,
Aeghwaér fulle.
Swá synd ṭḥíne mihta,
Ofer middan-eard,
Swutole and gesýne,
Ṭḥaet ṭḥú híg silf worhtest.

AMEN.

100 We ṭḥaet sóthlice secgath,
Ealle ṭḥurh claéne gecynde,
Ṭḥú eart Cyning on-riht,
Claén and craeftig.
Ṭḥú gecyddest ṭḥaet,

Ṭhá ṭhú, mihtiga God!
Mann geworhtest,
And him on-dydest
Orth and sawle;
Sealdest word and gewit,
110 And waestma gecynde;
Cyddest ṭhíne craeftas.
Swilc is Crístes miht!

V. HYMN TO THE TRINITY.

Eálá seó wlítige,
Weorthmynda full,
Heáh and hálig,
Heofuncund Ṭhrýnes,
Bráde geblissad
Geond beorht-wongas!
Ṭhá mid rihte sculon
Word-berende,
Earme eorth-wara,
10 Ealle maegene,
Hérgan heáhlice.
Nú us Háelend-God
Waerfaest onwráh,
Ṭhaet we hine witan móton;
Forṭhón hý dáed-hwaete,
Dóme geswithde,
Ṭhaet sóthfaeste

Seraphinnes cynn
Uppe mid englum,
20 A bremende,
Un-aṭḥreotendum
Ṭḥrymmum singath,
Ful heáhlice,
Hlúdon stefne,
Faegre feor and neáh;
Habbath folgotha
Cyst mid Cyninge.
Him ṭḥaet Críst forgeáf,
Ṭḥaet hý móton his aet-wiste
30 Eágum brucan;
Simle singales
Swegel-gehyrste
Weorthian, Waldend,
Wíde and síde;
And mid hyra fithrum
Freán aelmihtiges
Ansýne wurthiath,
Ecan Dryhtnes;
And ymb ṭḥeóden-stól
40 Ṭḥringath georne,
Hwylc hyra nehst maege
Ussum Nergende
Flíhte lacan,
Frith-geardum in;
Lófiath Leóflicne,
And in leohte him
Ṭḥá word cwethath,
And wuldriath
Aethelne Ord-fruman
50 Ealra gesceafta:
"Hálig eart ṭḥú, hálig!
Heáh-engla Brego,

Sóth sigores Freá;
Simle ṭḥú bíst hálig,
Dryhtna Dryhten;
A ṭḥín dóm wunath
Eorthlic mid aeldum,
In aelce tíde,
Wíde geweorthad;
60 Ṭḥú eart weoroda God,
Forṭḥón ṭḥú gefyldest
Foldan and rodoras,
Wígendra Hleó!
Wuldres ṭḥínes.
Helm al-wihta!
Síe ṭḥé in heáhnessum
Ece háelo,
And in eorthan lóf,
Beorht mid beornum.
70 Ṭḥú gebletsad leofa,
Ṭḥe in Dryhtnes naman
Dugethum cóme,
Heanum tó hrothre;
Ṭḥé in heáhthum síe,
A bútan ende,
Ece hérenes."

VI. HYMN ON THE NATIVITY.

"Eálá! Ióseph mín,
Iácobes bearn,
Maég Dáuides,
Maéran cyninges,
Nú ṭḥú freóthe scealt
Faeste gedaélan,
Alaétan lufan míne.
Ic lungre eom
Deópe gedrefed,
10 Dóme bereáfod;
Forṭḥón ic worn for ṭḥé
Worda haebbe
Sídra sorga,
And sár-cwida
Hearmes gehýred;
And me hosp-sprecath
Torn-worda fela.
Ic teáras sceal
Geótan, geomor-mód;
20 God eáthe maeg
Gehaélan hyge-sorge
Heortan mínre,
Afréfran fea-sceaftre."—
"Eálá! faemne geong,
Maegth María,
Hwaet bemurnest ṭḥú,
Cleopast ceárigende?
Ne ic culpan in ṭḥé,
Incan aénigne

30 Aefre onfunde,
Womma geworhtra;
And ṭḥú ṭḥá word sprecest,
Swá ṭḥú sylfa síe
Synna gehwylcre,
Firena gefylled."—
"Ic tó fela haebbe,
Ṭḥaes byrdscypes,
Bealwa onfangen.
Hú maeg ic ládigan
40 Láthan spraece,
Oththe andsware
Aenige findan
Wrathum tó-withre?"—
"Is ṭḥaet wíde cuth
Ṭḥaet ic, of ṭḥám torhtan
Temple Dryhtnes,
Onfeng freólice
Faemnan cláene,
Womma leáse;
50 And nú gehwyrfed is,
Ṭḥurh nát hwylces!
Me náther deag,
Secge ne swíge;
Gif ic sóth spráece,
Ṭḥónne sceal Dáuides
Dóhtor sweltan,
Stánum of-tyrfed.
Gen strengre is
Ṭḥaet ic morthor hele,
60 Scyle mán-swara,
Láth leóda gehwám,
Lifgan siththan,
Fracod in folcum."—
Ṭḥá seó faemne onwráh

Riht-geryno,
And ṭhus reordade:
"Sóth ic secge,
Ṭhurh Sunu Meotudes,
Gásta Geócend,
70 Ṭhaet ic gen ne can
Ṭhurh gemaecscipe
Mannes ahwǽr,
Aenges on eorthan;
Ac me eáden wearth
Geongre in geardum,
Ṭhaet me Gábrihel,
Heofones heáh-engel,
Hǽlo gebódade,
Sǽgde sóthlice,
80 Ṭhaet me swegles Gást
Leóman onlyhte;
Sceolde ic Lífes Ṭhrym
Geberan, beorhtne sunu,
Bearn eácen Godes,
Torhtes Tír-fruman.
Nú ic his tempel eom
Gefremmed bútan facne;
In me Frófre
Gást ge-eardode.
90 Nú ṭhú ealle forlǽt
Sáre sorg-ceáre,
Saga écne ṭhanc
Mǽrum Meotodes Suna,
Ṭhaet ic his modor gewearth
Faemne forth, swá-ṭheáh,
And ṭhú faeder cweden,
Woruldcund be wéne,
Sceolde witedóm
In him-sylfum beón

100 Sóthe gefylled."
Eálá ṭḥú sótha,
And ṭḥú sibsuma
Ealra cyninga Cyning,
Críst aelmihtig!
Hú ṭḥú áer wáere
Eallum geworden
Woruldes ṭḥrymmum,
Mid ṭḥínne Wuldor-faeder,
Cild acenned,
110 Ṭḥurh his craeft and meaht!
Nis áenig nú
Eorl under lyfte,
Secg, searo-ṭḥoncol,
Tó-ṭḥaes-swithe gleáw,
Ṭḥe ṭḥaet asecgan maege
Sund-búendum,
Areccan mid rihte,
Hú ṭḥé rodera Weard
Aet frymthe genam
120 Him tó freó-bearne;
Ṭḥaet wáes ṭḥára ṭḥinga
Ṭḥe hér ṭḥeóda cynn
Gefrugnon mid folcum,
Aet fruman áerest
Geworden under wolcnum,
Ṭḥaet witig God,
Lífes Ord-fruma,
Leoht and ṭḥystro
Gedáelde dryhtlice,
130 And him wáes dómes geweald,
And ṭḥám wísan abeád
Weoroda Ealdor:
"Nú síe geworden forṭḥám,
Tó wídan feore,

Leoht-lixende gefeá
Lifgendra gehwám,
Þe in cneorissum
Cende weorthon."
And þá sona gelamp,
140 Þá hit swá sceolde,
Leóma leohtade
Leóda mǽgthum
Torht mid tunglum,
Aefter þone tída bigang.
Sylfa sette,
Þaet þú, Sunu, wǽre
Efen-eardigende
Mid þínne ángan Freán,
Aer-þón áht þisses
150 Aefre gewurde.
Þú eart seó Snyttro
Þe þás sídan gesceafte,
Mid þý Waldende,
Worhtest ealle;
Forþón nis ǽnig þaes horsc,
Ne þaes hyge-craeftig,
Þe þín fram-cyn maege
Fira bearnum
Sweotule gesethan.
160 Cum nú, sigores Weard,
Meotod man-cynnes,
And þíne mildse hér
Arfaest ýwe;
Us is eallum neód,
Þaet we þín medren-cyn
Móton cunnan,
Riht-geryno.
Nú we areccan ne magon
Þaet faedren-cyn

170 Feor awihte.
Þú þisne middan-geard
Milde geblissa,
Þurh þínne hér-cyme,
Hǽlende Críst!
And þá gyldnan geátu
Þe in geár-dagum,
Full-longe ǽer,
Bilocene stódon,
Heofona Heáh-freá!
180 Hát ontýnan;
And usic þónne gesece
Þurh þín-sylfes gang
Eáthmód tó eorthan;
Us is þínra árna þearf.
Hafath se awyrgda
Wulf to-stenced,
Deorc death-scúfa,
Dryhten, þín eówed,
Wíde to-wrecen,
190 Þaet þú, Waldend, ǽer
Blóde gebóhtest;
Þaet se Beálofulla
Hyneth heardlice,
And him on haeft nimeth,
Ofer ussa nióda lust;
Forþón we Nergend þé
Biddath geornlice,
Breost-gehygdum,
Þaet þú hraedlice
200 Helpe gefremme
Wérgum wreccan,
Þaet se wítes bóna
In helle grund
Hean gedreóse,

And ṭḥín hand-geweorc,
Haeletha Scyppend!
Móte arísan,
And on riht cuman
Tó ṭḥám upcundan
210 Aethelan ríce,
Ṭḥónan us áer, ṭḥurh syn-lust,
Se swearta gást
Forteáh and fortylde,
Ṭḥaet we tíres wonne,
A bútan ende sculon
Earmthu dreogan,
Bútan ṭḥú usic ṭḥón ófestlicor,
Ece Dryhten!
Aet ṭḥám leód-sceáthan,
220 Lifgenda God!
Helm al-wihta!
Hreddan wille.

VII. HYMN ON THE CRUCIFIXION.

Ṭḥáer him-sylfe geseóth
Sorga maeste,
Syn-fá menn,
Sárig-ferhthe;
Ne bíth him tó áre,
Ṭḥaet ṭḥáer fore ell-ṭḥeódum
Usses Dryhtnes ród
Andweard standeth,

Beácna beorhtast,
10 Blóde bestémed
Heofon-Cyninges,
Hlutran dreóre;
Beseóth mid swáte,
Ṭhaet ofer síde gesceafte
Scíre scíneth;
Sceádu býth bedyrned
Ṭhǽr se leohta beám
Leódum byrhteth;
Ṭhaet, ṭheáh, tó
20 Teónum weortheth,
Ṭheódum tó ṭhreá,
Ṭhám ṭhe ṭhanc Gode,
Wom-wyrcende,
Wihte ne cuthon,
Ṭhaes-ṭhe he on ṭhone hálgan
Beám ahongen wǽs
For man-cynnes
Mán-forwyrhtum,
Ṭhǽr he leóflice
30 Lífes ceápode,
Ṭheóden, man-cynne,
On ṭhám daege,
Mid ṭhý weorthe,
Ṭhe nó wom dyde
His líc-hama,
Leahter-firena,
Mid ṭhý usic alýsde;
Ṭhaes he eft-leán wile
Ṭhurh-eorneste,
40 Ealles genyman,
Ṭhónne sió reáde
Ród ofer ealne
Swegel scíneth,

On ṭḥǽre sunnan gyld,
On ṭḥá forhtlice
Firenum fordóne,
Swearte syn-wyrcende,
Sorgum wlítath,
Gesecóth him tó bealwe,
50 Ṭḥaet him betst becóm,
Ṭḥǽt hý hit tó góde
Ongitan woldon;
And eác ṭḥá ealdan wúnda,
And ṭḥá openan dolgas
On hyra Dryhtne gescóth,
Dreórig-ferhthe;
Swá him mid nǽglum ṭḥurh-drifon
Níth-hycgende
Ṭḥá hwítan handa,
60 And ṭḥá hálgan fét,
And of his sídan swá-sáme
Swát forleton,
Ṭḥǽr blód and waeter,
Bú-tú aet-somne,
Ut becómon
Fore eágna gesýhthe,
Rinnan fore rincum,
Ṭḥá he on róde wǽs.
Eall ṭḥis magon
70 Him-sylfe geseón
Ṭḥónne open-ongete,
Ṭḥaet he for aelda lufan,
Firen-fremmendra,
Fela ṭḥrowade;
Magon leóda bearn
Leohte oncnáwan
H hine lygnedon
Leáse on geṭḥancum,

Hyspton hearm-cwidum,
80 And on his hleór sámod
Hyra spatl speówdon;
Spraécon him edwit,
And on ṭhone eádgan
Andwlitan swá-sáme
Hell-fuse menn
Handum slógon,
Folmum areahtum,
And fystum eác,
And ymb his heáfod
90 Heardne gebigdon
Beág ṭhyrnenne,
Blinde on geṭhancum,
Dysge and gedwealde;
Gesegon ṭhá dumban gesceafte,
Eorthan eall-gréne,
And up-rodor,
Forhte gefélan
Freán ṭhrowunga,
And mid ceárum cwithdon,
100 Ṭheáh hí cwice naéron,
Ṭhá-ṭhá hyra Scyppend
Sceáthan onfengon
Syngum handum.
Sunne wearth adwaesced,
Ṭhreám aṭhrysmed.
Ṭhá sió ṭheód geseáh,
In Hierúsalem,
Gód-webba cyst,
Ṭhaet aér ṭhám hálgan
110 Húse sceolde
Tó weorthunga
Weorud sceawian,
Ufan eall forbaerst,

Ṭhaet hit on eorthan láeg
On twám styccum;
Ṭhaes temples segl,
Wundor-bleóm geworht
Tó wlíte ṭhaes húses,
Sylf slat on tú,
120 Swylce hit seaxes ecg
Scearp ṭhurhwóde.
Scíre burston
Múras and stánas,
Mange aefter foldan,
And seó eorthe eác
Egsan mynde,
Beófode on bearhtme;
And se bráda sáe
Cythde craeftes meaht,
130 And of clomme bráec
Up ýrringa,
On eorthan faethm;
Geá, on stéde scýnum
Steorran forleton
Hyra swaesne wlíte;
On ṭhá sylfan tíd,
Heofon hluttra ongeat,
Hwá hine heáhlice
Torhtne getremmede
140 Tungol-gimmum;
Forṭhón he his bódan sende,
Ṭhá wáes geboren áerest
Gesceafta Scír-cyning.
Hwaet, eác scyldge menn
Gesegon tó sóthe,
Ṭhý sylfan daege
Ṭhe on ṭhrowade,
Ṭheód-wundor micel,

Ṭhaette eorthe ageáf
150 Ṭhá hyre on-láegon;
Eft lifgende
Up-astódon
Ṭhá-ṭhe heó áer faeste
Befangen haefde,
Deade bebyrgede,
Ṭhe Dryhtnes bebod
Heoldon on hrethre.
Helle eác ongeat,
Scyld-wreccende,
160 Ṭhaet se Scyppend cóm,
Waldende God;
Ṭhá heó ṭhaet weorud ageáf,
Hlothe of ṭhám hatan hrethre,
Hyge wearth mangum blissad
Sawlum, sorga to-glídene.
Hwaet, eác sáe cythde
Hwá hine gesette
On sídne grund,
Tír-meahtig Cyning,
170 Forṭhón he hine tredne
Him ongean gyrwede;
Ṭhónne God wolde
Ofer síne ythe gán,
Eá-streám ne dorste
His Freán fét
Flóde besencan.
Geá, eác beámas onbudon
Hwá hý mid blédum sceóp,
Mange, ná-laes feá,
180 Ṭhá mihtig God
On hira ánne gestáh,
Ṭhaér he earfothu
Geṭhólade for ṭhearfe

Ṭheód-búendra,
Láthlicne death
Leódum tó helpe.
Ṭhá wearth beám manig
Blódigum teárum
Berunnen under roderum;
190 Reád and ṭhicce
Saep wearth tó swáte;
Ṭhaet asecgan ne magon
Fold-búende,
Ṭhurh fród gewit,
Hú fela ṭhá onfundon,
Ṭhá gefélan ne magon,
Dryhtnes ṭhrowunga,
Deade gesceafta.
Ṭhá-ṭhe aethelaste sind
200 Eorthan gecynda,
And heofones eác
Heáh-getimbro,
Eall for ṭhám ánum
Unrót gewearth,
Forht-afangen;
Ṭheáh hí ferhth-gewit,
Of hyra aethelum,
Aenig ne cuthon,
Wéndon, swá-ṭheáh, wundrum,
210 Ṭhá hyra Waldend
Fór of líc-haman.
Leóda ne cuthon,
Mód-blinde menn,
Meotud oncnáwan,
Flintum heardran,
Ṭhaet hí Freá nerede
Fram hell-cwale
Hálgum meahtum,

Al-walda God;
220 Ṭhaet aet áerestan
Fore-ṭhancle menn,
Fram fruman worulde,
Ṭhurh wís gewit,
Witgan Dryhtnes,
Hálge hige-gleáwe
Haelethum sáegdon,
Oft, ná-laes áene,
Ymb ṭhaet aethele bearn:
Ṭhaet se earcnan-stán
230 Eallum sceolde
Tó hleó and tó hrothre,
Haeletha cynne,
Weorthan in worulde,
Wuldres Agend,
Eádes Ord-fruma,
Ṭhurh ṭhá aethelan cwen.

VIII. HYMN ON THE NATIVITY AND ASCENSION.

Nú ṭhú geornlice
Gáest-gerynum,
Mann se máera,
Mód-craefte sec,
Ṭhurh sefan snyttro,
Ṭhaet ṭhú sóth wite
Hú ṭhaet ge-eóde,
Ṭhá se Aelmihtiga

Acenned wearth,
10 Þurh cláenne hád,
Siththan he Marían,
Maegtha weolman,
Máere meowlan,
Mund-heals geceás,
Þaet þáer, in hwítum
Hráeglum gewerede,
Englas ne oth-eówdon,
Þá se Aetheling cóm,
Beorn in Betlem?
20 Bódan wáeron geárwe,
Þá þurh hleothor-cwide
Hyrdum cythdon,
Sáegdon sóthne gefeán,
Þaette sunu wáere
In middan-geard
Meotudes acenned
In Betleme;
Hwaethre in bócum ne cwith
Þaet hý in hwítum þáer
30 Hráeglum oth-ýwdon,
In þá aethelan tíd,
Swá híe eft dydon,
Þá se Brego máera
Tó Bethanía,
Þeóden þrymfaest,
His þegna gedryhte
Geláthade, leóf weorud.
Hý þaes lárcowes,
On þám will-daege,
40 Word ne gehyrwdon,
Hyra sinc-gyfan.
Sona wáeron geárwe
Haeleth mid Hláford

Tó ṭḥáere hálgan byrg.
Ṭḥáer him tácna fela
Tíres Brýtta
Onwráh, wuldres Helm,
Word-gerynum,
Aer-ṭḥón up-stige
50 An-cenned Sunu,
Efen-éce Bearn,
Agnum Faeder,—
Ṭḥaes ymb feowertig
Ṭḥe he of foldan áer,
From deathe arás,
Dagena rímes
Haefde ṭḥá gefylled,
Swá áer beforan sungon
Witgena word,
60 Geond woruld innan,—
Ṭḥurh his ṭḥrowunga.
Ṭḥegnas héredon,
Lófedon leofwendum
Lífes Agende,
Faeder frum-sceafta.
He him faegre ṭḥaes,
Leófum gesithum,
Leán aefter geáf,
And ṭḥaet word acwáeth
70 Waldend engla
Gefysed, Freá mihtig,
Tó Faeder ríce:
"Gefeóth ge on ferhthe,
Naefre ic fram-hweorfe,
Ac ic lufan symle
Láeste with eowic,
And eow meaht gife,
And mid-wunige

Awa tó ealdre,
80 Ṭhaet eow aefre bíth,
Ṭhurh gife míne,
Godes ansýn.
* * *
* * *
Farath nú geond ealne
Yrmenne grund,
Geond wíde wégàs,
Weoredum cythath,
Bódiath and bremath
Beorhtne geleáfan,
And fulwiath
90 Folc under roderum,
Hweorfath tó heofonum,
Hérgas breótath,
Fyllath and feógath,
Feóndscype dwaescath,
Sibbe sáwath
On sefan manna,
Ṭhurh meahta spéde;
Ic eow mid-wunige
Forth on frófre,
100 And eow frithe healde,
Strengthe stathol-faestre,
On stowa gehwáere."
Ṭhá wearth semninga
Sweg on lyfte
Hlúd gehýred;
Heofon-engla ṭhreat,
Weorud wlíte-scýne,
Wuldres aras,
Cómon on corthre.
110 Cyning úre gewát
Ṭhurh ṭhaes temples hróf;

Þaér hý tó-segon,
Þá-þe Leófes þá-gen
Lást weardedon
On þám þing-stéde,
Þegnas gecorene,
Gesegon hí on heáhthu
Hláford stígan,
God-bearn of grundum;
120 Him wáes geomor sefa,
Hat aet heortan,
Hyge murnende,
Þaes-þe hí swá leófne
Leng ne móston
Geseón under swegle.
Sang ahófon
Aras ufancunde,
Aetheling héredon,
Lófedon Líf-fruman,
130 Leohte gefegon
Þe of þaes Háelendes
Heafelan lixte;
Gesegon hý al-beorhte
Englas twégen
Faegre ymb þaet Frum-bearn
Fraetwum blican,
Cyninga Wuldor.
Cleopedon of heáhthum
Wordum wraetlicum,
140 Ofer wera mengu
Beorhton reorde:
"Hwaet bídath ge
Galileïsce
Guman on hwearfte?
Nú ge sweotule geseóth
Sóthne Dryhten

On swegl faran;
Sigores Agend
Wile up heónan
150 Eard gestígan,
Athelinga Ord,
Mid ṭḥás engla gedryhte,
Ealra folca Fruma,
Faeder ethel-stól."

IX. HYMN ON THE ASCENSION, AND HARROWING OF HELL.

IN CONTINUATION OF THE FOREGOING.

"We mid ṭḥyslice
Ṭḥreate willath,
Ofer heofona gehlidu,
Hláford fergan
Tó ṭḥaóre beorhtan byrig,
Mid ṭḥás blíthan gedryhte.—
Ealra sige-bearna
Ṭḥaet seleste
And aetheleste,
10 Ṭḥe ge hér onstáriath,
And in frófre geseóth
Fraetwum blican,
Wile eft swá-ṭḥeáh
Eorthan maégtha
Sylfa gesecan,
Síde herge,
And ṭḥónne gedéman

Dǽda gehwylce
Ṭḥára ṭḥe gefremmedon
20 Folc under roderum."
Ṭḥá wǽs wuldres Weard
Wolcnum befangen,
Heáh-engla Cyning,
Ofer hrófas upp,
Háligra Helm;
Hýht wǽs geniwad,
Blis in burgum,
Ṭḥurh ṭḥaes Beornes cyme.
Gesǽt sige-hrémig
30 On ṭḥá swithran hand
Ece Eád-fruma
Agnum Faeder.
Gewiton him ṭḥá gangan
Tó Hierúsalem
Haeleth hyge-rófe,
In ṭḥá hálgan burh,
Geomor-móde,
Ṭḥónan hý God nyhst
Up-stígendne
40 Eágum segon,
Hyra Will-gifan.
Ṭḥǽr wǽs wópes hring
Torne bitolden;
Wǽs seó treówe lufu
Hat aet heortan;
Hrether innan weoll,
Beorn breost-sefa.
Bidon ealle ṭḥǽr
Ṭḥegnas ṭḥrymfulle
50 Ṭḥeódnes geháta,
In ṭḥǽre torhtan byrig,
Tyn niht ṭḥá-gen,

Swá him-sylf bebeád,
Swegles Agend.
Aer-ṭḥón up-stige
Ealles Waldend
On heofona gehyld,
Hwíte cómon
Eorla Eád-gifan,
60 Englas tógeanes.
Ṭḥaet is wel cweden
Swá Gewritu secgath,
Ṭḥaet him al-beorhte
Englas tógeanes,
In ṭḥá hálgan tíd,
Heápum cómon
Sígan on swegle.
Ṭḥá wǽs symbla maest
Geworden in wuldre.
70 Wel ṭḥaet gedafenath,
Ṭḥaet tó ṭḥǽre blisse,
Beorhte gewerede,
In ṭḥaes Ṭḥeódnes burh,
Ṭḥegnas cómon,
Weorud wlíte-scýne;
Gesegon Will-cuman
On heáh-setle,
Heofones Waldend,
Folca Feorh-gifan,
80 Fraetwum ealles Waldend
Míddan-geardes,
And maegen-ṭḥrymmes.
Hafath nú se Hálga
Helle bereáfod
Ealles ṭḥaes gafoles,
Ṭḥe heó geár-dagum,
In ṭḥǽt orlege

Unrihte swealg.
Nú sind fore-cumene,
90 And in cwic-susle
Gehynde and gehaefte,
In helle grund,
Dûguthum bedǽlede,
Deofla cempan.
Ne meahton wither-brogan
Wíge spówan,
Waepna wyrpum,
Siththan wuldres Cyning,
Heofon-ríces Helm,
100 Hilde gefremmede
With his eald-feóndum
Ances meahtum,
Ṭhǽr he of haefte ahlód
Hutha maeste,
Of feónda byrig,
Folces unrím,
Ṭhisne ilcan ṭhreat
Ṭhe ge hér onstáriath.
Wile nú gesecan
110 Sawla Nergend.
Gǽsta gif-stól,
Godes ágen Bearn,
Aefter guth-plegan.
Nú ge geáre cunnon
Hwaet se hláford is,
Se ṭhisne here lǽdeth;
Nú ge frómlice
Freóndum tógeanes
Gangath glaed-móde,
120 Geátu ontýnath;
Wyle intó eow
Ealles Waldend,

Cyning, on ceastre,
Corthre ne lytle,
Fyrn-weorca Fruma,
Folc gelǽdan
In dreáma dreám,
Ṭhe he on deoflum genam
Ṭhurh his-sylfes sigor.
130 Sib sceal gemǽene
Englum and aeldum
A forth heónan
Wesan wíde-ferh.
Waer is aetsomne
Godes and manna,
Gǽest-hálig treów
Lufe, lífes hýht,
And ealles leohtes gefeán.
Hwaet! we nú gehýrdon,
140 Hú ṭhaet Hǽlu-bearn,
Ṭhurh his hyder-cyme,
Hals-haeft forgeáf,
Gefreóde and gefreothade
Folc under wolcnum,
Mǽra Meotudes Sunu;
Ṭhaet nú manna gehwylc
Cwic ṭhendan hér wunath
Geceósan mót
Swá helle hynthu,
150 Swá heofones mǽrthu;
Swá ṭhaet leohte leoht,
Swá ṭhá láthan niht;
Swá ṭhrymmes ṭhraece,
Swá ṭhystra wraece;
Swá mid Dryhtne dreám,
Swá mid deoflum hreám;
Swá wíte mid wrathum,

Swá wuldor mid árum;
Swá líf swá death,
160 Swá him leófre bíth
Tó gefremmanne,
Ṭhendan flaesc and gǽst
Wuniath in worulde.
Wuldor ṭhaes áge
Ṭhrýnysse ṭhrym,
Ṭhanc bútan ende.

X. A DEPARTED SOUL'S ADDRESS TO THE BODY.

1.—A CONDEMNED SOUL.

Huru ṭhaes behófath
Haeletha acghwylc,
Ṭhaet he his sawle sith
Sylfa bewitige.
Hú ṭhaet bíth deóplic,
Ṭhónne se death cymeth,
Asundrath ṭhá sibbe,
Ṭhá ṭhe ǽr sámud wǽron,
Líc and sawle!
10 Lang bíth siththan
Ṭhaet se gǽst nimeth
Aet Gode-sylfum
Swá wíte swá wuldor,
Swá him in worulde ǽr
Efne ṭhaet eorth-faet

Aer geworhte.
Sceal se gǽst cuman,
Gehthum hrémig,
Symle ymb seofon niht,
20 Sawl, findan
Þone líc-haman
Þe heó ǽer lange wǽg,
Þreó hund wintra;
Búfan ǽer wyrce
Ece Dryhten,
Ælmihtig God,
Ende worulde.
Cleopath þónne swá ceárful,
Caldon reorde,
30 Spriceth grimlice
Se gǽst tó þám duste:
"Druguthu dreórge!
Tó hwón dreáhtest þú me?
Eorthan fýlnes!
Eall forweornast,
Lámes gelícnes!
Lyt þú geþóhtest tó hwón
Þínre sawle sith
Siththan wurde,
40 Siththan heó of líc-haman
Laeded wǽre.
Hwaet wíte þú me, werga!
Hwaet! þú huru wyrma gifl,
Lyt geþóhtest
Hú þis is lang hider,
And þé, þurh engel,
Ufan, of roderum,
Sawle on-sende,
Þurh his-sylfes hand,
50 Meotud Ælmihtig,

Of his maegen-ṭḥrymme,
And ṭḥé ṭḥá gebóhte
Blóde ṭḥý hálgan;
And ṭḥú me·ṭḥý heardan
Hungre gebunde,
And gehaeftnadest
Helle wítum.
Eardode ic ṭḥé on-innan,
Ne ic ṭḥé of meahte
60 Flaesce befangen,
And me firen-lustas
Ṭḥíne geṭḥrungon,
Ṭḥaet me ṭḥúhte ful-oft
Ṭḥaet wǽre ṭḥritig
Ṭḥúsend wintra
Tó ṭḥínum death-daege.
Hwaet! ic uncres gedáles bád
Earfothlice;
Nis nú se ende tó gód.
70 Wǽre ṭḥú ṭḥé wiste wlaenc,
And wínes sǽt;
Ṭḥrymful ṭḥú nédest,
And ic ofṭḥyrsted wǽs
Godes líc-haman,
Gǽstes drinces;
Forṭḥán ṭḥú ne hogodest,
Hér on life,
Ṭḥendan ic ṭḥé, in worulde,
Wunian sceolde,
80 Ṭḥaet ṭḥú wǽre ṭḥurh flaesc,
And ṭḥurh firen-lustas,
Strange gestyred,
And ge-stathelad ṭḥurh mec;
And ic wǽs gǽst on ṭḥé
Fram Gode sended.

Naefre ṭḥú mec swá heardra
Helle wíta
Ne generedest,
Ṭḥurh ṭḥínra neóda lust.
90 Scealt ṭḥú nú, hwaethre, minra gesy
Sceáme ṭḥrowian,
On ṭḥám miclan daege,
Ṭḥónne manna cynn
Se Ancenda
Ealle gegaedrath.
Ne eart ṭḥú nú ṭḥón leófre
Náengum lifgendra,
Men tó gemaeccan,
Ne meder ne faeder,
100 Ne náengum gesibba,
Ṭḥonne se swcarta hrefn,
Siththan ic ána of ṭḥé
Ut-sithade
Ṭḥurh ṭḥaes-sylfes hand,
Ṭḥe ic áer on-sended wáes.
Ne magon ṭḥec nú heónan adón
Hyrsta ṭḥá reádan,
Ne gold ne sylfor,
Ne ṭḥínra góda nán,
110 Ac hér sculon abídan
Bán bereáfode,
Beslitene seonwum;
And ṭḥec ṭḥín sawl sceal,
Mínum unwillan,
Oft gesecan,
Wemman mid wordum,
Swá ṭḥú worhtest tó me.
Eart ṭḥú dumb and deaf,
Ne sindon ṭḥíne dreámas wiht;
120 Sceal ic ṭḥé nihtes, ṭḥeáh-ṭḥe,

Nýde gesecan,
Synnum gesárgad,
And eft-sona fram þé
Hweorfan on han-craed,
Þónne hálige menn
Gode lifgendum
Lóf-sang dóth,
Secan þá hámas
Þe þú me áer scrífe,
130 And þá árleásan
Eardung-stowe;
And þec sculon mold-wyrmas
Manige ceówan,
Seonowum beslitan
Swearte wihta,
Gífre and gráedge.
Ne sindon þíne áehta wiht,
Þá þú hér on moldan
Mannum eáwdest;
140 Forþón þé wáere selre
Swithe micle,
Þonne þé wáeron ealle
Eorthan spéda,
Bútan þú hý gedáelde
Dryhtne-sylfum,
Þáet þú wurde aet frum-sceafte fugel,
Oththe fisc on sáe,
Oththe eorthan neát
Aetes tiolode,
150 Feld-gangende,
Feóh bútan snyttro;
Geá, on wéstene,
Wildra deóra
Þaet grimmeste,
Þáer, swá God wolde;

Geá, ṭheáh ṭhú wǽre wyrm-cynna
Ṭhaet wyrreste,
Ṭhonne ṭhú aefre on moldan
Mann gewurde,
160 Oththe aefre fulwihte
Onfón sceolde.
Ṭhónne ṭhú for unc bám
Andwyrdan scealt
On ṭhám miclan daege,
Ṭhónne eallum mannum beóth
Wúnda onwrigene,
Ṭhá-ṭhe in worulde ǽr
Firenfulle menn
Fyrn geworhton;
170 Ṭhónne wile Dryhten-sylf
Dǽda gehýran
Aet ealra manna gehwám,
Muthes reorde
Wúnda wither-leánian.
Ac hwaet wilt ṭhú ṭhǽr,
On dóm-daege,
Dryhtne secgan,
Ṭhónne ne bíth nǽnig tó-ṭhaes lyt
On lime geweaxen,
180 Ṭhaet ṭhú ne scyle for aeghwylcun
Anra on-sundron,
Riht agyldan,
Ṭhónne réthe bíth
Dryhten aet dóme?
Ac hwaet dó wit unc,
Ṭhónne he unc hafath
Ge-edbyrded,
Othre sithe?
Scule wit ṭhónne aet-somne
190 Siththan brucan

Swylcra yrmtha
Swá ṭḥú unc áer scrife?
Firenath ṭḥus ṭḥaet flaesc-hord?
Sceal ṭḥónne feran on wég,
Secan helle grund,
Ná-laes heofon-dreámas,
Dáedum gedrefed.
Ligeth dust ṭḥáer hit wáes,
Ne maeg him andsware
200 Aenige secgan,
Ne ṭḥáer ed-hringan
Aenge gehátan
Gáeste geomrum,
Geóce oththe frófre.
Bíth ṭḥaet heáfod to-hliden,
Handa to-leothode,
Geaflas to-ginene,
Goman to-slitene;
Seonwa beóth a-sogene,
210 Sweora becówen,
Rib reáfiath
Réthe wyrmas,
Drincath hlothum hrán,
Heolfres ṭḥurstge;
Bíth seó tunge to-togen
On tyn healfa,
Hungrum tó hrothre;
Forṭḥón heó ne maeg horslice
Wordum wrixlan
220 With ṭḥóne wergan gáest.
Gífer hátte se wyrm,
Ṭḥám ṭḥá geaflas beóth
Naedle scearpran,
Se genetheth tó,
Aerest ealra,

On ṭḥám eorth-scraefe;
He ṭḥá tungan to-týhth,
And ṭḥá tóthas ṭḥurh-smýhth,
And ṭḥá eágan ṭḥurh-eteth
230 Ufan on ṭḥaet heáfod,
And tó áet-wélan
Othrum gerýmeth
Wyrmum, tó wiste.
Ṭḥónne bíth ṭḥaet werge
Líc acólad,
Ṭḥaet he lange áer
Werede mid wáedum;
Bíth ṭḥónne wyrmes giefl,
Aet on eorthan.
240 Ṭḥaet maeg aeghwylcum
Men tó gemyndum,
Mód-snotterra.

2.—A BLESSED SOUL.

Ṭḥónne bíth hýhtlicre,
Ṭḥaet sió hálige sawl
Faereth tó ṭḥám flaesce,
Frófre bewunden;
Bíth ṭḥaet aerende
Eádiglicre
Funden on ferhthe.
250 Mid gefeán seceth,
Lustum, ṭḥaet lám-faet,
Ṭḥaet híe áer lange wáeg.
Ṭḥónne ṭḥá gástas
Góde word sprecath,
Snottre, sigefaeste;
And ṭḥus sóthlice
Ṭḥone líc-haman

Lustum grétath:
"Wine leófesta!
260 Agon ṭḥé wyrmas gyt,
Gífre grétath;
Nú is ṭḥín gást cumen,
Faegre gefraetewod,
Of mínes Faeder ríce,
Arum bewunden.
Eálá mín dryhten!
Ṭḥaet ic ṭḥé móste
Mid me laedan;
Ṭḥaet wyt englas
270 Ealle gesawon,
Heofona wuldor swylc
Swá ṭḥú me aer hér scrife.
Faestest ṭḥú on foldan,
And gefyldest me
Godes líc-haman,
Gástes drinces;
Waere ṭḥú on waedle,
Sealdest me wilna geníht;
Forṭḥán ṭḥú ne ṭḥearft sceámian,
280 Ṭḥónne sceádene beóth
Ṭḥá synfullan
And ṭḥá sóthfaestan,
On ṭḥám maeran daege.
Ṭḥaes ṭḥú me geáfe
Ne ṭḥé hreówan ṭḥearf
Hér on life,
Ealles swá mycles
Swá ṭḥú me sealdest,
On gemót-stéde
290 Manna and engla.
Bigdest ṭḥú ṭḥé fore haelethum,
And ahófe me on écne dreám;

Forṭḥán me á langath,
Leófost manna!
On mínum hige hearde,
Ṭḥaes-ṭḥe ic ṭḥé on ṭḥyssum hy
Wyrmum tó wiste;
Ac ṭḥaet wolde God,
Ṭḥaet ṭḥú aefre ṭḥus láthlic
300 Leger-bed cure.
Wolde ic ṭḥé ṭḥónne secgan
Ṭḥaet ṭḥú ne sorgode,
Forṭḥán wyt beóth gegnederode
Aet Godes dóme;
Móte wyt ṭḥónne aet-somne
Syththan brucan,
And unc on heofonum
Heáh-ṭḥungene beón.
Ne ṭḥurfe wyt beón ceárie
310 Aet cyme Dryhtnes,
Ne ṭḥaére andsware
Yfele habban
Sorge in hrethre,
Ac wyt-sylfe magon,
Aet ṭḥám dóme ṭḥaér,
Daédum agilpan;
Hwylce eárnunga
Uncre waéron!
Wát ic ṭḥaet ṭḥú waére
320 On woruld-rice
Geṭḥungen ṭḥrymlice.

* * * *
* * *
* * * *

ERMS ON THE DAY OF JUDGMENT.

I.

Ne ṭhearf him ondráedan
Deofla stráelas
Aenig on eorthan
Aelda cynnes,
Gromra gár-fare,
Gif hine God scíldeth,
Dugutha Dryhten.
Is ṭhám dóme neáh,
Ṭhaet we gelíce sceolon
10 Leánum hleotan
Swá we wíde-feorh
Weorcum hlódon,
Geond sídne grund.
Us secgath béc
Hú aet áerestan
Eádmód astáh
In middan-geard
Maegna gold-hord,
In faemnan faethm,
20 Freó-bearn Godes,
Hálig of heáhthum.
Huru ic wéne me,
And eác ondráede,
Dóm ṭhý réthran,
Ṭhónne eft cymeth
Engla Ṭheóden,
Ṭhe ic ne heold teála
Ṭhaet me Hálend mín

On bócum bebeád;
30 Ic ṭḥaes brogan sceal
Geseón, syn-wraece.
Ṭḥaes-ṭḥe ic sóth talge,
Ṭḥaér manig býth
On gemót laeded,
Fore ansýne
Eces Déman.
Ṭḥónne C cwácath,
Gehýreth Cyning maethlan,
Rodera Rihtend
40 Sprecan réthe word
Ṭḥám ṭḥe him aér in worulde
Wáce hýrdon;
Ṭḥendan Y and N
Ythast meahton
Frófre findan.
Ṭḥaér sceal forht manig
On ṭḥám wong-stéde
Wérig bídan
Hwaet him, aefter daédum,
50 Déman wille
Wrathra wíta.
* * *
* * *
Bíth se W scacen
Eorthan fraetwa;
U waés lange
L-flódum belocen
Líf-wynna daél,
F on foldan;
Ṭḥónne fraetwa sculon
Byrnan on baéle,
60 Blace raescettath;
Récen-reáda líg

Réthe scrítheth
Geond woruld wíde;
Wongas hreósath,
Burh-stédas berstath;
Brand bíth onlyht,
Aeleth eald-gestreón
Unmurnlice
Gǽsta gífrast,
70 Þaet geó guman heoldon,
Þendan him on eorthan
Onmedla wǽs.
Forþón ic Ïeófra gehwone
Lǽran wille,
Þaet he ne agǽle
Gǽstes þearfe,
Ne on gylp geóte,
Þendan God wille
Þaet he hér in worulde
80 Wunian móte,
Sámed sithian
Sawel in líce,
In þám gást-hofe.
Scyle gumena gehwylc
On his geár-dagum
Georne beþencan,
Þaet us milde becóm
Meahta Waldend
Aet ǽrestan,
90 Þurh þaes engles word;
Bíth nú eornest
Þónne eft cymeth
Réthe and rihtwís.
Rodor bíth onhrered,
And þás miclan gemetu
Middan-geardes

[illegible]
[illegible] leánath,
[illegible] eorthan
[illegible] hæðan
[illegible] fá:
[illegible] sealon
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] Flyning
[illegible]
[illegible]
[illegible] hlíh
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] wæcrum
[illegible]
[illegible]
[illegible]
[illegible] from-gesceápe
[illegible]
[illegible] eorthan.
[illegible] leghwylcum
[illegible]
On the [illegible] ríd.
[illegible]
Þonne cell þeos læne gesceaft
Þæer he hine-sylfne
On þam sige-þreate
Behydan mæge.

Ṭḥónne herga Fruma,
Æthelinga Ord,
Eallum démeth,
Leófum ge láthum,
Leán æfter rihte,
Ṭheóda gehwylcre.
Is us ṭḥearf micel
Ṭḥaet we gǽestes wlíte,
140 Aer ṭḥám gryre-brogan,
On ṭḥás gæsnan tíd
Georne beṭḥencon.
Nú is ṭḥón gelícost
Swá we on lagu-flóde,
Ofer cald wæter,
Ceólum lithon,
Geond sídne sǽ,
Sund-hengestum
Flód-wuda fergon.
150 Is ṭḥæt frecne streám
Ytha ofermǽta
Ṭhe we hér on-lacath
Geond ṭḥás wácan woruld,
Windge holmas,
Ofer deóp-geláde.
Wǽs se drohtnath strang,
Aer-ṭḥón we tó lande
Geliden hæfdon
Ofer hreóne hrycg,
160 Ṭḥá us help becóm
Ṭḥæt us tó hǽle
Hýthe gelædde,
Godes Gǽst-Sunu,
And us gife sealde,
Ṭḥæt we on-cnáwan magon
Ofer ceóles bord,

Hwáer we sáelan sceolon
Sund-hengestas,
Ealde yth-meáras,
170 Ancrum faeste.
Utan us tó ṭhaére hýthe
Hýht stathelian
Ṭhá us gerýmde
Rodera Waldend
Hálge on heáhthum,
Ṭhá he heofonum astáh.

II.

Ṭhónne mid fere,
Fold-búende
Se micla daeg,
Meahtum Dryhtnes,
Aet midre nihte,
Macgne behlaemeth,
Scíre gesceafte;—
Swá oft sceáthna faecne
Ṭheóf ṭhristlice,
10 Ṭhe on ṭhystre faereth,
On sweartre nihte,
Sorgleáse haeleth
Semninga forfóhth
Sláepe gebundne,
Eorlas ungeárwe
Yfles genáegeth,—
Swá on Sýon-beorg
Sámod up-cymeth
Maegen-folc micel,
20 Meotude getrýwe,
Beorht and blíthe.

Him weortheth blǽd gifen.
Ṭḥónne fram feowerum
Foldan sceátum,
Ṭḥám ýtemestum
Eorthan ríces,
Englas al-beorhte
On-efen bláwath
Byman on brehtme,
30 Beófath middan-geard,
Hruse under haelethum
Hlýdath tósomne;
Trume and torhte
With tungla gang
Singath and swinsiath,
Súthan and northan,
Eástan and westan,
Ofer ealle gesceafte;
Weccath of deathe
40 Dryht-gumena bearn,
Eall manna cyn,
Tó Meotud-sceafte;
Egeslice of ṭḥǽre ealdan moldan
Hátath hý up-astandan
Sneome of slǽpe ṭḥý faestan;
Ṭḥǽr man maeg sorgende folc
Gehýran hyge-geomor,
Hearde gefysed,
Ceárum cwithende
50 Cwicra gewyrhtu,
Forhte afǽered.
Ṭḥaet bíth fore-tácna maest,
Ṭḥára ṭḥe ǽr oththe sith
Aefre gewurde
Mannum oth-ýwed.
Ṭḥǽr gemengde beóth

Onhǽlo gelac
Engla and deofla,
Beorhtra and blacra;
60 Weortheth bégra cyme,
Hwítra and sweartra:
Swá him is hám sceapen
Ungelíce,
Englum and deoflum,
Ṭḥónne semninga
On Sýon-beorg,
Súthan-eástan,
Sunnan leóma
Cymeth of Scyppende,
70 Scýnan leohtor
Ṭḥonne hit menn maegon
Módum ahycgan,
Beorhte blican,
Ṭḥónne Bearn Godes
Ṭḥurh heofona gehleodu
Hider oth-ýweth;
Cymeth wundorlic
Crístes ansýn,
Aethel-cyninges wlíte
80 Eástan fram roderum,
On sefan swét
Sínum folce,
Biter beálofullum,
Gebleód wundrum;
Eádgum and earmum
Ungelíce.
He bíth ṭḥám gódum
Glaed-mód on gesíhthe,
Wlítig, wynsumlic;
90 Weorude ṭḥám hálgan
On gefeán faeger,

Freóndlic and leóf-taél;
Lufsum and lithe
Leófum mannum
Tó sceawianne
Ṭhone scýnan wlíte
Wethne mid willum
Waldendes cyme,
Maegen-Cyninges,
100 Ṭhám ṭhe him on móde aér
Wordum and weorcum
Wel ge-cwemdon.
He bíth ṭhám yflum
Egeslic and grimlic
Tó geseónne,
Synnigum mannum,
Ṭhám ṭhaér mid firenum cumath
Forth forworhte.
Ṭhaet maeg wítes tó weárnunga
110 Ṭhám ṭhe hafath wísne geṭhóht,
Ṭhaet se him eallunga
Awiht ne ondráedeth;
Se fore ṭhaére ansýne
Egsan ne weortheth
Forht on ferhthe,
Ṭhónne he Freán gesíhth
Ealra gesceafta
Andweardne faran
Mid maegen-wundrum
120 Mangum tó ṭhinge;
And him on healfa gehwone
Heofon-engla ṭhreat
Ymb-útan farath,
Al-beorhtra scólu,
Hergas háligra,
Heápum geneáhhe.

Dyneth deóp gesceaft,
And fore Dryhtne fareth
Waelm-fýra maest,
130 Ofer wídne grund
Hlemmeth hata lég,
Heofonas berstath,
Trume and torhte
Tunglu of-hreósath.
Ṭhónne weortheth sunne
Sweart gewended
On blódes híw,
Seó-ṭhe beorhte scán
Ofer áer-woruld
140 Aelda bearnum.
Mona se sylfa,
Ṭhe áer man-cynne
Nihtes lyhte,
Nither gehreóseth,
And steorran swá-sáme
Stredath of heofone
Ṭhurh ṭhá strangan lyfte,
Stormum abeátne.
Wile Aelmihtig,
150 Mid his engla gedryhte,
Maegen-cyninga Meotod,
On gemót cuman,
Ṭhrymfaest Ṭheóden.
Bíth ṭháer his ṭhegna eác
Hréth-eádig heáp,
Hálge sawla
Mid hyra Freán farath;
Ṭhónne folca Weard
Ṭhurh egsan ṭhreá
160 Eorthan máegtha
Sylfa geseceth,

Weortheth geond sídne grund
Hlúd gehýred
Heofon-byman stefn,
And on seofon healfa
Swógath windas,
Bláwath brecende,
Bearhtma maeste
Weccath and woniath
170 Woruld mid storme,
Fyllath mid feore
Foldan gesceafte;
Ṭḥónne heard gebraec
Hlúd, unmáete,
Swar and swithlic,
Sweg-dynna maest,
Aeldum egeslic,
Eáwed weortheth.
Ṭḥaér maegen-werge
180 Manna cynnes
Wornum hweorfath
On wídne lég;
Ṭḥá ṭḥaér cwice metath
Cwelmende fýr,
Sume up, sume nither,
Aeldes fylle.
Ṭḥónne býth untreów,
Ṭḥaet ṭḥaér Adames
Cyn ceárena full
190 Cwitheth, gesárgad;
Ná-laes fore lytlum
Leóda geomre,
Ac fore ṭḥám maestan
Maegen-earfothum.
Ṭḥónne ealle ṭḥreó
On-efen nimeth

Won fýres waelm,
Wíde tósomne,
Se swearta líg,
200 Sǽs mid hyra fiscum,
Eorthan mid hire beorgum,
And up-heofon
Torhtne mid his tunglum;
Teón-líg sámod
Ṭhrythum baerneth
Ṭhreó ealle on-án,
Grimme tógaedre,
Grornath gesárgad
Eall middan-geard,
210 On ṭhá mǽran tíd.

III.

Swá se gífra gǽst
Grundas geond-seceth;
Hithende líg
Heáh-getimbro
Fylleth on fold-wong
Fýres egsan;
Wíd-mǽre blaest,
Woruld mid-ealle,
Hat, heóro-gífre.
10 Hreósath geneáhhe,
To-brocene, burh-weallas;
Beorgas gemeltath,
And heáh-cleofu
Ṭhá with holme ǽr,
Faeste with flódum,
Foldan scýldon,
Stithe and stǽthfaeste

Stathelas with waege,
Waetre windendum.
20 Ṭhónne wihta gehwylce,
Deóra and fugla,
Death-líg nimeth;
Faereth aefter foldan
Fýr-swearta líg,
Weallende wíga,
Swá áer waeter-fleówan,
Flódas afysde.
Ṭhónne on fýr-bathe
Swélath sáe-fiscas,
30 Sundes getwaefde,
Waeg-deóra gehwylc
Wérig swelteth;
Byrneth waeter swá weax!
Ṭhaér bíth wundra má
Ṭhonne hit áenig on móde
Maege aṭhencan:
Hú ṭhaet ge-stun and se storm,
And seó strange lyft
Brecath bráde gesceafte.
40 Beornas grétath,
Wépath wánende
Wergum stefnum,
Heane, hyge-geomre,
Hreówum gedreáhte.
Seótheth swearta líg
Synne on fordónum,
And gold-fraetwa
Gléda forswelgath,
Eall áer-gestreón
50 Ethel-cyninga.
Ṭhaér bíth cirm and ceáru,
And cwicra gewin,

Gehreów and hlúd wóp
Bi heofon-wommum,
Earmlic aelda gedreng,
Thónan ænig ne mæg
Firen-dædum fáh
Frith gewinnan,
Lig-bryne lósian
60 Landes ahwær;
Ac thæt fýr nimeth
Thurh foldan gehwæt,
Graefeth grimlice,
Georne aseceth,
Innan and útan,
Eorthan sceátas,
Oth-thæt eall hafath
Aeldes leóma
Woruld-widles wom
70 Waelme forbaerned.
Thónne mihtig God,
On thone mæran beorg,
Mid thý maestan
Maegen-thrymme eymeth,
Heofon-engla Cyning
Hálig scineth,
Wuldorlic ofer weredum,
Waldende God;
And hine ymb-útan
80 Aethel-duguth betast,
Hálge here-féthan,
Hluttre blicath,
Eádig-engla gedryht;
In-gethancum
Forhte beófiath,
For Faeder egsan.
Forthón nis ænig wundor,

Hú him woruld-manna
Seó unclǽne gecynd,
90 Ceárum sorgende,
Hearde ondrede,
Ṭhónne sió hálge gecynd,
Hwít and heofon-beorht,
Heáh-engla maegen,
Fore ṭhǽere ansýne beóth
Egsan afyrhte.
Bídath beófiende
Beorhte gesceafta
Dryhtnes dómes.
100 Daga egeslicast
Weortheth in worulde,
Ṭhónne Wuldor-cyning
Ṭhurh ṭhrym ṭhreáth
Ṭheóda gehwylce,
Háteth arísan
Reord-berende
Of fold-grafum,
Folc ánra gehwylc
Cuman tó gemóte,
110 Man-cynnes gehwone.
Ṭhónne eall hrathe
Adames cyn
Onféhth flaesce;
Weortheth fold-raest
Eardes aet ende;
Sceal ṭhónne ánra gehwylc,
Fore Crístes cyme,
Cwic arísan,
Leothas onfón,
120 And líc-haman,
Ed-geong wesan;
Hafath eall on him

Ṭhaes ṭhe he on foldan,
In fyrn-dagum,
Gódes oththe gáles,
On his gǽste gehlód,
Geára gangum;
Hafath aetgaedre
Bú líc and sawle;
130 Sceal on leoht cuman
Sínra weorca wlíte,
And worda gemynd,
And heortan gehygd,
Fore heofona Cyning.
Ṭhónne bíth ge-ýced
And ge-edniwad
Man-cyn ṭhurh Meotud;
Micel aríseth
Dryht-folc tó dóme,
140 Siththan deathes bend
To-lóseth Líf-fruma.
Lyft bíth onbaerned,
Hreósath heofon-steorran,
Hythath wíde
Gífre gléd;
Gǽstas hweorfath
On écne eard;
Opene weorthath
Ofer middan-geard
150 Manna dǽda.
Ne magon hord weras,
Heortan geṭhóhtas,
Fore Waldende,
Wihte bemithan;
Ne sindon hym dǽda dyrne;
Ac ṭhǽr bíth Dryhtne cuth,
On ṭhám miclan daege,

Hú manna gehwylc
Aer eárnode
160 Eces lífes,
And eall andweard,
Þaet hí áer oththe sith
Worhton in worulde.
Ne bíth þáer wiht forholen
Manna gehygda;
Ac se máera daeg
Hrether-locena hord,
Heortan geþóhtas,
Ealle aet-ýweth.
170 Aer sceal geþencan
Gáestes þearfe,
Se-þe Gode mynteth
Bringan beorhtne wlíte,
Þónne bryne costath,
Hat, heóru-gífre,
Hú gehealdne sind
Sawla with synnum,
Fore Sige-déman;
Þónne sió byman stefen,
180 And se beorhta segn,
And þaet hate fýr,
And seó heáh-duguth,
And se engla þrym,
And se egsan þreá,
And se hearda daeg,
And seó heáh-ród,
Riht aráered
Ríces tó beácne,
Folc-dryht wera
190 Beforan bannath,
Sawla gehwylce,
Þára þe sith oththe áer,

On líc-haman.
Leothum onfengon;
Ṭhónne weoroda maest
Fore Waldende,
Ece and ed-geong
Andweard gáeth,
Neóde and nýde;
200 Bí naman gehátne
Bárath breosta hord
Fore Bearn Godes,
Feores fraetwa;
Wile Faeder eahtian
Hú gesúnde suna
Sawla bringon
Of ṭhám ethle
Ṭhe hí on-lifdon.
Ṭhónne beóth bealde
210 Ṭhá-ṭhe beorhtne wlíte
Meotude bringath;
Býth hyra meaht and gefeá
Swithe gesaeliglic,
Sawlum tó gylde,
Wuldor-leán weorca.
Wel is ṭhám ṭhe móton,
On ṭhá grimman tíd,
Gode lícian.

XII. THE PHOENIX.

A PARAPHRASE OF THE "CARMEN DE PHOENICE" ASCRIBED TO LACTANTIUS.

I.

Haebbe ic gefrugnen,
Ṭhaette is feor heónan,
Eást-dǽlum on,
Aethelast landa,
Firum gefraege.
Nis se foldan sceát
Ofer middan-geard
Mangum gefera
Folc-ágendra;
10 Ac he afyrred is,
Ṭhurh Meotudes meaht,
Mán-fremmendum.
Wlítig is se wong eall,
Wynnum geblissad,
Mid ṭhám faegrestum
Foldan stencum.
Aenlic is ṭhaet ígland,
Aethel se Wyrhta,
Módig, meahtum spédig,
20 Se ṭhá moldan gesette,
Ṭhǽr bíth oft open
Eádgum tógeanes,
Onhliden—hleóthra wyn!—
Heofon-ríces duru.

Ṭhaet is wynsum wong,
Wealdas gréne,
Rúme under roderum;
Ne maeg ṭhǽr ren ne snáw,
Ne forstes fnaest,
30 Ne fýres blaest,
Ne haegles hryre,
Ne hrímes dryre,
Ne sunnan hǽtu,
Ne sin-caldu,
Ne wearm weder,
Ne winter-scúr
Wihte gewyrdan;
Ac se wong seómath
Eádig and án-súnd.
40 Is ṭhaet aethele land
Blostmum geblówen;
Beorgas ṭhǽr ne muntas
Steápe ne standath,
Ne stán-clifu
Heáh hlifiath
Swá hér mid us;
Ne dene ne dálu,
Ne dún-screafu,
Hlǽwas ne hlincas;
50 Ne ṭhǽr hleónath on
Unsméthes wiht,
Ac se aethela feld
Wridath under wolcnum,
Wynnum geblówen.
Is ṭhaet torhte land
Twelfum heáhre
Fealdum faethm-rímes,—
Swá us gefrugnon gleáwe,
Witgan ṭhurh wísdóm

60 On gewritum cythath,—
Ṭhonne áenig ṭhára beorga,
Ṭhe hér beorhte mid us
Heáh hlifiath
Under heofon-tunglum.
Smylte is se sige-wong,
Sun-bearo lixeth,
Wudu-holt, wynlic;
Waestmas ne dreósath,
Beorhte bláeda,
70 Ac ṭhá beámas á
Gréne standath,
Swá him God bebeád;
Wintres and sumeres
Wudu bíth gelice
Bláedum gehongen;
Naefre brosniath
Leáf under lyfte,
Ne him líg scétheth
Aefre tó ealdre,
80 Aer-ṭhón-edwendung
Worulde geweorthe.
Swá iú waetres ṭhrym
Ealne middan-geard,
Mére-flód, ṭheáhte
Eorthan ymb-hwyrft,
Ṭhá se aethela wong
Aeg-hwaes án-súnd
With yth-fare
Gehealden stód,
90 Hreóhra waega
Eádig, unwemmed,
Ṭhurh áest Godes;
Bídeth swá geblówen
Oth báeles cyme

Dryhtnes dómes,
Ṭhónne death-récedas,
Haeletha heolstor-cófan,
Onhlidne weorthath.
Nis ṭhǽr on ṭhám lande
100 Láth genithle,
Ne wóp ne wracu,
Weá-tácen nán,
Yldu ne yrmthu,
Ne se enga death,
Ne lífes lyre,
Ne láthes cyme,
Ne syn ne sacu,
Ne sár-wracu,
Ne waedle gewin,
110 Ne wélan ansýn,
Ne sorg ne slǽp,
Ne swar leger,
Ne winter-geweorp,
Ne weder-gebregd
Hreóh under heofonum;
Ne se hearda forst
Caldum cýle-gícelum
Cnýseth ǽnigne.
Ṭhǽr ne haegl ne hrím
120 Hreósath tó foldan,
Ne windig wolcen,
Ne ṭhǽr waeter fealleth,
Lyfte gebỳsgad;
Ac ṭhǽr lagu-streámas
Wundrum wraetlice,
Wyllan onspringath,
Faegrum fold-wylmum;
Foldan leccath
Waetru wynsumu

Of ṭhaes wuda midle;
Ṭhá montha gehwám,
Of ṭhǽre moldan tyrf
Brim-calde brecath,
Bearo ealne geond-farath,
Ṭhragum ṭhrymlice.
Is ṭhaet Ṭheódnes gebod,
Ṭhaette twelf-sithum,
Ṭhaet tír-faeste land
Geond-lace
Lagu-flóda wyn.
Sindon ṭhá bearwas
Blǽdum gehongene,
Wlitigum waestmum;
Ṭhǽr nó wániath
Hálge under heofonum
Holtes fraetwa,
Ne feallath ṭhǽr on foldan
Fealwe blostman,
Wudu-beáma wlíte;
Ac ṭhǽr wraetlice
On ṭhám treowum symle,
Telgan gehládene,
Ofet ed-niwe
In ealle tíd,
On ṭhám graes-wonge
Gréne standath,
Gehrodne hýhtlice,
Háliges meahtum,
Beorhtost bearwa!
Ne gebrocen weortheth
Holt on híwe;
Ṭhǽr se hálga stenc
Wunath geond wyn-land;
Ṭhaet onwended ne bíth

Aefre tó ealdre;
Aer-ṭḥón endige
Fród-fyrn geweorc,
Se hit frymthe gescóp.

II.

Ṭḥone wuda weardath
170 Wundrum faeger
Fugel fethrum strang,
Se is Fénix háten;
Ṭḥáer se ánhaga
Eard behealdeth,
Deórmód drohtnath!
Naefre him death scétheth,
On ṭḥám will-wonge,
Ṭḥendan woruld standeth,
Se sceal ṭḥáere sunnan
180 Sith behealdan,
And ongean-cuman
Godes candele,
Glaedum gimme,
Georne bewitigan
Hwónne up-cyme
Aethelast tungla
Ofer yth-mére
Eástan lixan,
Faeder fyrn-geweorc,
190 Fraetwum blican,
Torht tácen Godes.
Tunglu beóth ahydede,
Gewitne under watheman
West-dáelas ón,
Bediglade on daeg-raed,

And seó deorce niht
Won gewiteth,
Þónne wathum strang
Fugel, fethrum wlonc,
On firgen-streám,
Under lyfte ofer lage,
Lócath georne,
Hwónne up-cyme
Eástan glídan
Ofer sídne sáe
Swegles leóma.
Swá se aethela fugel
Aet þám áe-springe,
Wlitig, faest wunath,
Wylle-streámum.
Þaér se tír-eádga
Twelf-sithum hine
Bebathath in þám burnan,
Aer þaes beácnes cyme,
Swegl-candles;
And symle swá oft
Of þám wilsumum
Wyll-gespryngum
Brim-caldum byrgeth,
Aet batha gehwylcum;
Siththan hine-sylfne,
Aefter sund-plegan,
Heáh-mód hefeth
On heáhne beám,
Þónan ythast maeg,
On eást-wégum,
Sith behealdan
Hwónne swegles tapur
Ofer holm-þraece
Hadre blice,

Leohtes leóma;
Land býth gefraetwad,
Woruld gewlítegad,
Siththan wuldres gim
Ofer geofones gang
Grund gescíneth
Geond middan-geard,
Maérost tungla.
Sona swá seó sunne
240 Sealte streámas
Heáh ofer-hlifath,
Swá se haswa fugel
Beorht of ṭhaes bearwes
Beáme gewíteth,
Fareth fethrum snell
Flýhte on lyfte,
Swinsath and singeth
Swegle tó-geanes.
Ṭhónne bíth swá faeger
250 Fugles gebaeru,
Onbryrded breost-sefa,
Blissum hrémig,
Wrixleth woth-craeftas
Wundorlicor,
Beorhton reorde,
Ṭhonne aefre byre mannes
Hýrde under heofonum
Siththan Heáh-cyning,
Wuldres Wyrhta,
260 Woruld stathelode,
Heofon and eorthan.
Bíth ṭhaes hleóthres sweg
Eallum sang-craeftum
Swétra and wlítigra,
And wynsumra

Wrenca gehwylcum;
Ne magon ṭḥám breahtme
Byman ne hornas,
Ne hearpan hlyn,
270 Ne haeletha stefn,
Aenges on eorthan,
Ne organon-sweg,
Hleóthres geswin,
Ne swanes fethru,
Ne áenig ṭḥára dreáma
Ṭḥe Dryhten gescóp
Gumum tó gliwe
In ṭḥás geomran woruld.
Singeth swá and swinsath,
280 Saelum geblissad,
Oth-ṭḥaet seó sunne
On súth-rodor
Sigen weortheth;
Ṭḥónne swíath he,
And hlyst geféth,
Heáfde onbrygdeth
Ṭḥryste, ṭḥances gleáw,
And ṭḥriwa ascaeceth
Fethru, flýht-hwate;
290 Fugol bíth geswíged.
Symle he twelf-sithum
Tída gemearcath
Daeges and nihtes,
Swá gedémed is,
Bearwes bigenga,
Ṭḥaet he ṭḥaér brucan mót
Wonges mid willum,
And wélan neótan
Lífes and lissa,
300 Landes fraetwa,

Oth-ṭhaet he ṭhúsend
Ṭhisses lífes,
Wudu-bearwes weard,
Wintra gebídeth;
Ṭhónne bíth gehefgad
Haswig-fethra,
Gomol, geárum fród,
Gréne eorthan
Aflýhth fugla,
310 Foldan geblówene,
And ṭhónne geséceth,
Sithe, ríce
Middan-geardes
Ṭhaér nó menn búgath,
Eard and ethel,
Ṭhaér he ealdordóm onféht
Fore-mihtig
Ofer fugla cyn,
Geṭhungen on ṭheóde,
320 And ṭhrage mid him
Wésten weardath;
Ṭhónne wathum strang
West gewíteth,
Wintrum gebysgad,
Fleógan, fethrum snell.
Fuglas ṭhringath
Utan-ymbe aethelne,
Aeghwylc wile wesan
Ṭhegn and ṭheow
330 Ṭheódne máerum,
Oth-ṭhaet he geseceth
Syr-wara land,
Corthra maeste.
Him se cláena ṭhaér
Oth-scúfeth scearplice,

Ṭhaet he in sceáde weardie,
On wudu-bearwe,
Wéste stowe,
Beholene and behydde
340 Haeletha manigum.
Ṭhaér he heáhne beám
On holt-wuda
Wunath and weardath
Wyrtum faestne,
Under heofon-hrófe,
Ṭhone hátath menn
Fénix, on foldan,
Of ṭhaes fugles naman.
Hafath ṭhám treowe forgyfen
350 Tír-meahtig Cyning,
Meotud man-cynnes,
Míne gefraege,
Ṭhaet se ána is
Ealra beáma
On eorth-wége
Up-lǽdendra
Beorhtast geblówen;
Ne maeg him bitres wiht
Scyldum scéthan,
360 Ac, gescýlded á,
Wunath ungewyrded,
Ṭhendan woruld standeth.

III.

Ṭhónne wind licgeth,
Weder bíth îaeger,
Hluttor heofones gim,
Hálig, scíneth,

Beóth wolcnu to-wegne,
Waetra ṭhrytha
Stille standath,
370 Bíth storma gehwylc
A-swefed under swegle,
Súthan bliceth
Weder-candel wearm,
Weorodum lyhteth,
Ṭhónne on ṭhám telgum
Timbran onginneth,
Nest geárwian.
Bíth him neód micel,
Ṭhaet he ṭhá ylde
380 Ofestum móte,
Ṭhurh gewittes wylm,
Wendan tó lífe,
Feorh geong onfón.
Ṭhónne feor and neáh
Ṭhá swétestan
Sommath and gaedrath,
Wyrta wynsume,
And wudu-bláeda,
Tó ṭhám eard-stéde,
390 Aethel-stenca gehwone
Wyrta wynsumra,
Ṭhe Wuldor-cyning,
Faeder frymtha gehwaes,
Ofer foldan gescóp
Tó indryhtum
Aelda cynne,
Swétes under swegle.
Ṭhaér he-sylf bereth
In ṭhaet treow innan
400 Torhte fraetwa;
Ṭhaér se wilda fugel,

In ṭḥám wéstene
Ofer heáhne beám
Hús getimbreth
Wlítig and wynsum,
And gewicath ṭḥáer,
Sylf in ṭḥám solere,
And ymb setteth útan,
In ṭḥám leáf-sceáde,
410 Líc and fethru,
On healfa gehwáere,
Hálgum stencum,
And ṭḥám aethelestum
Eorthan bláedum;
Sitteth sithes fus.
Ṭḥónne swegles gim,
On sumeres tíd,
Sunne hatost,
Ofer sceáde scíneth,
420 And gesceápu dreogeth,
Woruld geond-wlíteth,
Ṭḥónne weortheth his
Hús onháeted
Ṭḥurh hador-swegel;
Wyrta wearmiath,
Will-séle stýmeth
Swétum swaeccum;
Ṭḥónne on swóle byrneth,
Ṭḥurh fýres feng,
430 Fugel mid neste;
Báel bíth onáeled;
Ṭḥónne brand ṭḥecceth
Heóro-dreórges hús,
Hreóh onetteth,
Fealo líg feormath,
And Fénix byrneth,

Fyrn-geárum fród;
Ṭḥónne fýr ṭḥicgeth
Láenne líc-haman,
440 Líf bíth on sithe,
Faeges feorh-hord;
Ṭḥónne flaesc and bán
Ad-líg áeleth;
Hwaethre him eft-cymeth,
Aefter fyrst-mearce,
Feorh ed-niwe.
Siththan ṭḥá ýslan
Eft onginnath,
Aefter líg-ṭḥraece,
450 Lucan tógaedere,
Geclungne tó cleófanne;
Ṭḥónne cláen bíth
Beorhtast nesta,
Báele forgrunden,
Heatho-rófes hof,
Hrá bíth acólad,
Bán-faet gebrocen,
And se bryne swethrath;
Ṭḥónne of ṭḥám áde
460 Aeples gelícnes
On ṭḥáere ascan bíth
Eft gemeted,
Of ṭḥám weaxeth wyrm
Wundrum faeger,
Swylce he of aege wáere
Ut-aláeded,
Scír of scylle.
Ṭḥónne on sceáde weaxeth,
Ṭḥaet he áerest bíth
470 Swylce cárnes brid,
Faeger fugel-timber;

Ṭhónne furthon gen
Wridath on wynnum,
Ṭhaet he bíth waestmum gelíc
Ealdum eárne,
And aefter-ṭhón,
Fethrum gefraetwad,
Swylc he aet frymthe wǽs,
Beorht geblówen;
480 Ṭhónne brád weortheth,
Eall ed-niwe,
Eft acenned,
Synnum asundrad.
Sumes anlíce,
Swá man tó andleófne
Eorthan waestmas
On haerfeste
Hám gelǽdeth,
Wiste wynsume,
490 Aer wintres cyme,
On rýpes tíman,
Ṭhy-lǽs hí renes scúr
Awyrde under wolcnum;
Ṭhǽr hí wrathe metath,
Fódor-ṭhege gefeán,
Ṭhónne forst and snáw,
Mid ofer-maegne,
Eorthan ṭheccath
Winter-gewǽdum.
500 Of ṭhám waestmum sceal
Eorl eád-wélan
Eft alǽdan,
Ṭhurh cornes gecynde,
Ṭhe ǽer clǽn bíth
Sǽd onsáwen,
Ṭhónne sunnan gleám

On lenctenne
Lífes tácen wecceth,
Woruld-gestreón,
510 Ṭḥaet ṭḥá waestmas beóth,
Ṭḥurh ágne gecynde,
Eft-acende,
Foldan fraetwa.
Swá se fugel weortheth
Gomel aefter geárum,
Geong, ed-niwe,
Flaesce befangen;
Ne he fódor ṭḥicgeth,
Méte on moldan,
520 Nemne mel-deáwes
Dáel gebyrge,
Se dreóseth oft
Aet middre nihte,
Bí ṭḥón se módga his
Feorh afédeth,
Oth-ṭḥaet fyrn-gesetu,
Agenne eard,
Eft geseceth.

IV.

Ṭḥónne bíth aweaxen
530 Wyrtum on-gemange
Fugel fethrum deál,
Feorh bíth niwe,
Geong, geofena full,
Ṭḥónne he of greóte
His líc-leothas, craeftig,
Ṭḥaet áer líg fornam,
Samnath, swóles láfe

Searwum gegaedrath,
Bán gebrosnade,
540 Aefter baél-ṭhraece,
And ṭhónne gebringeth
Bán and ýslan,
Ades láfe,
Eft aetsomne,
And ṭhónne ṭhaet wael-reáf
Wyrtum beteldeth,
Faegre gefraetweth.
Ṭhónne afysed bíth
Agenne eard
550 Eft tó secan;
Ṭhónne fótum ymb-féhth
Fýres láfe,
Cláwum beclyppeth,
And his cyththe eft,
Sun-beorht-gesetu,
Seceth on wynnum,
Eádig ethel-land.
Eall bíth geniwad,
Feorh and fether-hama,
560 Swá he aet frymthe wáes,
Ṭhá hine áerest God
On ṭhone aethelan wong
Sigor-faest sette.
He his-sylfes ṭháer
Bán gebringeth,
Ṭhá áer brandes wylm
On beorh-stéde,
Báele, for-ṭhylmde,
Ascan tó-eácan;
570 Ṭhónne eall-geador
Bebyrgeth beádu-craeftig,
Bán and ýslan,

On ṭḥám eálande.
Bíth him ed-niwe
Ṭḥaére sunnan segn,
Ṭḥónne swegles leoht,
Gimma gladost,
Ofer garsecg up,
Aethel-tungla wyn,
580 Eástan lixeth.
Is se fugel faeger
Forweard-híwe,
Bleó brygdum fag
Ymb ṭḥá breost foran.
Is him ṭḥaet heáfod
Hindan gréne,
Wraetlice wrixled,
Wurman geblonden;
Ṭḥónne is se finta
590 Faegre gedáeled,
Sum brún sum basu,
Sum blacum splottum
Searolice beseted.
Sindon ṭḥá fethru
Hwíte hindan-weard,
And se hals gréne,
Niothe-weard and ufe-wea
And ṭḥaet nebb lixeth
Swá glaes oththe gim;
600 Geaflas scýne
Innan and útan.
Is seó eág-gebyrd
Stearc, and híwe
Stáne gelícast,
Gladum gimme,
Ṭḥónne in gold-faete,
Smitha orṭḥancum

Beseted weortheth.
Is ymb ṭḥone sweoran
610 Swylce sunnan hring,
Beága beorhtast!
Bregden fethrum.
Wraetlic is seó wamb neothan,
Wundrum faeger,
Scír and scýne;
Is se scýld ufan
Fraetwum gefeged,
Ofer ṭḥaes fugles baec;
Sindon ṭḥá scancan
620 Scyllum beweaxne,
Fealwe ṭḥá fét;
Se fugel is on híwe
Aeghwaes áenlic,
Anlícost peán,
Wynnum geweaxen,
Ṭḥaes gewritu secgath.
Nis he hinderweard,
Ne hyge gaelsa,
Swar ne swongor,
630 Swá sume fuglas,
Ṭḥá-ṭḥe láte ṭḥurh lyfte
Lacath fethrum;
Ac he is snell and swift,
And swithe leoht,
Wlítig and wynsum,
Wuldre gemearcad.
Ece is se Aetheling,
Se-ṭḥe him ṭḥaet eád gyfeth.
Ṭḥónne he gewíteth
640 Wongas secan,
His ealdne eard,
Of ṭḥisse ethel-tyrf;

Swá se fugel fleógeth
Folcum oth-eáwed,
Mangum manna,
Geond middan-geard,
Ṭhónne somniath
Súthan and northan,
Eástan and westan,
650 Eored-cystum farath
Feorran and neán,
Folca ṭhrýthum,
Ṭhaér hí sceawiath
Scyppendes gyfe
Faegre on ṭhám fugle,
Swá him aet fruman sette
Sigora Sóth-Cyning
Sellicran gecynde,
Fraetwe faegran,
660 Ofer fugla cyn.
Ṭhónne wundriath
Weras ofer eorthan
Wlíte and waestma,
And gewritum cythath,
Mundum mearciath
On marm-stáne
Hwónne se daeg and seó tíd
Dryhtum ge-eáwe
Fraetwe flýht-hwates.
670 Ṭhónne fugla cyn,
On healfa gehwone,
Heápum ṭhringath,
Sígath síd-wégum,
Sange lófiath,
Maérath módigne
Meaglum reordum,
And swá ṭhone hálgan

Hringe beteldath
Flýhte on lyfte;
680 Fénix bíth on middum,
Ṭhreatum beṭhrungen;
Ṭheóda wlítath,
Wundrum wafiath,
Hú seó will-gedryht
Wildne weorthiath,
Worn aefter othrum,
Craeftum cythath
And for cyning maérath
Leófne leód-fruman,
690 Laédath mid wynnum
Aethelne tó earde,
Oth-ṭhaet se ánhoga
Oth-fleógeth, fethrum snell,
Ṭhaet him gefylgan ne maeg
Drýmendra gedryht.
Ṭhónne dugutha wyn
Of ṭhisse eorthan tyrf
Ethel seceth.

V.

Swá se gesaeliga,
700 Aefter swylt-hwíle,
His cald-cyththe
Eft geneósath,
Faegre foldan.
Fugelas cyrrath
Fram ṭhám guth-frecan,
Geomor-móde,
Eft tó earde.
Ṭhónne se aetheling bíth

Geong in geardum;
710 God ána wát,
Cyning aelmihtig,
Hú his gecynd bíth,
Wíf-hádes ṭḥe weres;
Ṭḥaet ne wát áenig
Manna cynnes,
Bútan Meotod ána,
Hú ṭḥá wísan sind
Wundorlice,
Faeger fyrn-gesceáp
720 Ymb ṭḥaes fugles gebyrd.
Ṭḥáer se eádga mót
Eardes neótan,
Wyll-streáma'
Wudu-holtum in,
Wunian in wonge,
Oth-ṭḥaet wintra beóth
Ṭḥúsend urnen;
Ṭḥónne him weortheth
Ende lífes,
730 Hine ád ṭḥecceth,
Ṭḥurh-aéled fýr;
Hwaethre eft cymeth
Aweáht wraetlice,
Wundrum, tó lífe;
Forṭḥón he drúsende
Death ne besorgath,
Sáre swylt-cwále,
Ṭḥe him symle wát,
Aefter líg-ṭḥraece,
740 Líf ed-niwe,
Feorh aefter fylle,
Ṭḥónne frómlice,
Ṭḥurh briddes hád,

Gebraedad weortheth
Eft of ascan,
Ed-geong weseth,
Under swegles hleó,
Bíth him-self gehwaether
Sunu and swaes faeder,
And symle eác
Eft yrfe-weard
Ealdre láfe.
Forgeáf him se meahta
Man-cynnes Fruma,
Ṭhaet he swá wraetlice
Weorthan sceolde
Eft ṭhaet ilce
Ṭhaet he áer-ṭhón wáes,
Fethrum befangen,
Ṭheáh hine fýr nime.

VI.

Swá ṭhaet éce líf
Eádigra gehwylc,
Aefter sár-wraece,
Sylf geceóseth,
Ṭhurh deorcne death,
Ṭhaet he Dryhtnes mót,
Aefter geár-dagum,
Geofena neótan
On sin-dreámum,
And siththan á
Wunian in worulde
Weorca tó leáne.
Ṭhisses fugles gecynd
Fela gelíc is

Bí ṭhám gecornum
Cristes ṭhegnum;
Beácnath in burgum
Hú hí beorhtne gefeán
Ṭhurh Faeder fultum,
780 On ṭhás frecnan tíd,
Healdath under heofonum,
And him heáhne bláed
In ṭhám uplican
Ethle gestrýnath.
Habbe we ge-ascad
Ṭhaet se Aelmihtiga
Worhte wer and wíf
Ṭhurh his wundra spéde,
And hí ṭhá gesette
790 On ṭhone selestan
Foldan sceátes,
Ṭhone fira bearn
Nemnath Neorxna-wong,
Ṭhaér him naénges waés
Eádes ansýn,
Ṭhendan Eces word,
Hálges hleóthor-cwide,
Healdan woldon
On ṭhám niwan gefeán.
800 Ṭhaér him níth gesceod,
Eald-feóndes áefest,
Se him aét gebeád,
Beámes bláed,
Ṭhaet hí bú ṭhegon
Aeppel unraedum,
Ofer áest Godes,
Byrgdon forbodenne.
Ṭhaér him biter wearth
Yrmthu aefter áete,

810 And hýra eaferum swá,
Sárlic symbel
Sunum and dóhtrum;
Wurdon teónlice
* * *

Agealde aefter gylte;
Haefdon Godes ýrre,
Bitre beálo-sorge,
Þaes þá byras siththan
Gyrne anguldon,
Þe hí þaet gyfl þegon
820 Ofer Eces word;
Forþón hý ethles wyn
Geomor-móde,
Ofgyfan sceoldon,
Þurh naeddran níth,
Þá heó nearwe beswác
Yldran usse,
In áer-dagum,
Þurh faecne ferhth,
Þaet hí feor þónan,
830 In þás death-dene,
Drohtnath sóhton,
Sorgfulran gesetu.
Him wearth selre líf
Heolstre behyded,
And se hálga wong,
Þurh feóndes searo,
Faeste betýned
Wintra mangum,
Oth-þaet Wuldor-cyning,
840 Þurh his hider-cyme,
Hálgum tó-geanes,
Man-cynnes Gefeá,

Methra Fréfrend,
And se ánga Hỳht,
Eft ontýnde.

VII.

Is thónne geliccast,—
Thaes-the us láreowas
Wordum secgath,
And writu cythath,—
850 Thisses fugles gefaer,
Thónne fród ofgyfeth
Eard and ethel,
And ge-ealdad bith,
Gewiteth wérig-mód,
Wintrum gebysgad,
Thaér he holtes hleó
Heáhne gemeteth,
In thám he getimbreth,
Tánum and wyrtum
860 Thám aethelestum,
Eard-wic niwe,
Nest on bearwe.
Bíth him neód micel,
Thaet he feorh geong eft
Onfón móte,
Thurh líges blaest,
Líf aefter deathe,
Ed-geong wesan,
And his eald-cythe,
870 Sun-beorht-gesetu,
Secan móte
Aefter fýr-bathe.
Swá thá fore-gengan,

Yldran usse,
Anforleton
Ṭhone wlítigan wong,
And wuldres setl
Leóflic, on láste,
Tugon langne sith
880 In hearma land,
Ṭhǽr him héttende,
Earme aglaecan,
Oft ge-sceodon.
Wǽron hwaethre mange,
Ṭhá-ṭhe Meotude
Gehýrdon under heofonum
Hálgum ṭheawum,
Dǽdum dómlicum,
Ṭhaet him Dryhten wearth,
890 Heofona Heáh-cyning,
Hold on móde.
Ṭhaet is se heá beám,
In ṭhám hálge nú
Wic weardiath,
Ṭhǽr him wihte ne maeg
Eald-feónda nán
Atre scéthan,
Facnes tácne,
On ṭhá frecnan tíd.
900 Ṭhǽr him nest wyrceth
With nítha gehwám,
Dǽdum dómlicum,
Dryhtnes cempa,
Ṭhónne he aelmessan
Earmum dǽleth,
Dugetha leásum,
And him Dryhten gecygth,
Faeder, on fultum,

Forth onetteth,
910 Laénan lífes
Leahtras dwaesceth.
Mirce mán-dáeda,
Healdeth Meotudes áe;
Beald in breostum,
And gebedu seceth,
Cláenum gehygdum,
And his cneó bigeth
Aethele tó eorthan,
Flýhth yfla gehwylc,
920 Grimme gyltas,
For Godes egsan
Glaed-mód gýrneth,
Ṭhaet he gódra maest
Dáeda gefremme;
Ṭhám bíth Dryhten scýld
In sitha gehwone,
Sigora Will-gyfa,
Weoruda Waldend.
Ṭhis ṭhá wyrta sind,
930 Waestma bláeda,
Ṭhá se wilda fugel
Samnath under swegle,
Síde and wíde,
Tó his wic-stowe,
Ṭhaer he wundrum faest
With nítha gehwám
Nest gewyrceth.
Swá nú in ṭhám wicum
Willan fremmath,
940 Móde and maegne,
Meotudes cempan,
Máertha tilgath,
Ṭhaes him meorda wile

Ece aelmihtig
Eádge forgildan.
Beóth him of ṭḥám wyrtum
Wic gestathelad
In wuldres byrig,
Weorca tó leáne,
950 Ṭḥaes-ṭḥe hí geheoldon
Hálge láre
Hate aet heortan,
Hige weallende,
Daeges and nihtes;
Dryhten lufiath
Leohte geleáfan,
Leófne ceósath
Ofer woruld-wélan;
Ne bíth him wynne hýht,
960 Ṭḥaet hý ṭḥis laéne líf
Lange gewunion.
Ṭḥus eádig eorl
Ecan dreámes,
Heofona hámes,
Mid Heáh-cyning,
Eárnath on elne,
Oth-ṭḥaet ende cymeth
Dogor-rímes
Ṭḥónne death nimeth,
970 Wíga wael-gífre,
Waepnum geṭḥrytheth,
Ealdor ánra gehwaes,
And in eorthan faethm
Snude sendeth,
Sawlum benumene
Laéne líc-háman,
Ṭḥaér hí lange beóth,
Oth fýres cyme,

Foldan beṭḥeáhte.
980 Ṭḥónne mange beóth
On gemót laedde
Fyra cynnes,
Wile Faeder engla,
Sigora Sóth-cyning,
Synoth gehegan,
Dugutha Dryhten
Déman mid rihte;
Ṭḥónne aeríste
Ealle gefremmath
990 Menn on moldan,
Swá se mihtiga Cyning
Beódeth, Brego engla,
Byman stefne,
Ofer sídne grund,
Sawla Nergend,
Bíth se deorca death,
Dryhtnes meahtum,
Eádgum ge-endad.
Aethele hweorfath,
1000 Ṭḥreatum ṭḥringath,
Ṭḥónne ṭḥeós woruld,
Scyld-wyrcende,
In sceáme byrneth,
Ade onáeled.
Weortheth ánra gehwylc
Forht on ferhthe,
Ṭḥónne fýr briceth
Láene land-wélan,
Líg ealle ṭḥicgeth
1010 Eorthan áeht-gestréon,
Aepplede gold,
Gífre forgrípeth,
Gráedig swelgeth

Landes fraetwa.
Þónne on leoht cymeth
Aeldum þisses,
In þá openan tid,
Faeger and gefeálic
Fugles tácen;
1020 Þónne anwald eall
Up-astelleth
On byrgenum,
Bán gegaedrath,
Leomu, líc sámod,
And líges gǽst,
Fore Crístes cneó,
Cyning þrymlice,
Of his heáh-setle,
Hálgum scíneth
1030 Wlítig wuldres gim.
Wel bíth þám þe mót,
In þá geomran tíd,
Gode lícian!

VIII.

Þǽr þá líc-haman
Leahtra clǽne
Gangath glaed-móde,
Gǽstas hweorfath
In bán-fatu.
Þónne bryne stígeth
1040 Heáh tó heofonum,
Hat bíth manigum
Egeslic ǽeled;
Þónne ánra gehwylc,
Sóthfaest ge synnig,

Sawel mid líce,
Fram mold-grafum
Seceth Meotudes dóm,
Forht afǽred,
Fýr bíth ontiht,
1050 Aeleth uncystan.
Ṭhǽr ṭhá eádgan beóth,
Aefter wraec-hwíle,
Weorcum befangne,
Agenum dǽdum.
Ṭhaet ṭhá aethelan sind
Wyrta wynsume,
Mid ṭhám se wilda fugel
His-sylfes nest
Besetteth útan,
1060 Ṭhaet hit faerunga
Fýre byrneth,
Forswǽleth under sunnan,
And he sylfa mid,
And ṭhónne aefter líge,
Líf eft onféhth
Edniwunga.
Swá bíth ánra gehwylc
Flaesce befangen
Fira cynnes,
1070 Aenlic and ed-geong,
Se-ṭhe his ágnum hér
Willum gewyrceth,
Ṭhaet him Wuldor-cyning,
Meahtig, aet ṭhám maethle,
Mild geweortheth,
Ṭhónne hleóthriath
Hálge gǽstas,
Sawla sóthfaeste,
Sang ahebbath,

1080 Cláene and gecorene,
Hérgath Cyninges ṭhrym,
Stefn aefter stefne,
Stígath tó wuldre,
Wlítig-gewyrtade
Mid hyra wel-dáedum.
Beóth ṭhónne amerede
Manna gáestas,
Beorhte abysde,
Ṭhurh bryne fýres.
1090 Ne wéne ṭhaes áenig
Aelda cynnes,
Ṭhaet ic lyge-wordum
Leóth samnige,
Wríte woth-craefte;
Gehýrath witedóm
Ióbes gyddunga,
Ṭhurh gáestes bláed
Breostum onbryrded;
Beald reordade,
1100 Wuldre geweorthad;
He ṭhaet word gecwáeth:
"Ic ṭhaet ne forhycge
Heortan geṭhancum,
Ṭhaet ic in mínum neste
Neód-bed ceóse,
Haele-hrá wérig,
Gewíte hean ṭhónan
On langne sith,
Láme betolden,
1110 Geomor geó-dáeda,
In greótes faethm,
And ṭhónne aefter deathe,
Ṭhurh Dryhtnes gyfe,
Swá se fugel Fénix,

Feorh ed-niwe,
Aefter aeríste,
Agan móte,
Dreámas mid Dryhten,
Ṭhaér seó deóre scólu
1120 Leófne lófiath.
Ic ṭhaes lífes ne maeg
Aefre tó ealdre
Ende gebídan,
Leohtes and lissa.
Ṭheáh mín líc scyle
On mold-aerne
Molsnad weorthan,
Wyrmum tó wyllan,
Swá-ṭheáh weoruda God,
1130 Aefter swylt-hwíle,
Sawle alýseth,
And in wuldor awecceth.
Me ṭhaes wén naefre
Forbirsteth in breostum,
Ṭhe ic in Brego engla,
Forthweardne gefeán,
Faeste haebbe."
Ṭhus fród guma,
In fyrn-dagum,
1140 Gyddade, gleáw-mód,
Godes spel-bóda,
Ymb his aeríste
In éce líf;
Ṭhaet we ṭhý geornor
Ongytan meahton
Tír-faest tácen,
Ṭhaet se torhta fugel
Ṭhurh bryne beácnath:
Bána láfe,

1150 Ascan and ýslan,
Ealle gesamnath,
Aefter líg-bryne;
Láedeth siththan,
Fugel on fótum,
Tó Freán geardum,
Sunnan tó-geanes,
Ṭhaér he siththan forth
Wuniath wintra fela,
Waestmum geniwad,
1160 Ealles ed-geong.
Ṭhaér aénig ne maeg
In ṭhám leódscype
Láthum hwópan
* * *
* * *
Swá nú aefter deathe,
Ṭhurh Dryhtnes miht,
Sámod sithiath
Sawla mid líce,
Faegre gefraetwede,
Fugle gelícaste,
1170 In eád-wélum,
Aethelum stencum,
Ṭhaér seó sóthfaeste
Sunne lihteth,
Wlítig ofer weoredum,
In wuldres byrig.

IX.

Ṭhónne sóthfaestum
Sawlum scíneth
Heáh ofer hrófas

Háelende Crist,
1180 Him folgiath
Fuglas scýne,
Beorhte gebredade,
Blissum hrémige
In ṭḥám gladan háme,
Gáestas gecorene,
Ece tó ealdre.
Ṭḥáer him yfle ne maeg
Fáh-feónd gemáh,
Facne, scéthan,
1190 Ac ṭḥáer lifgath á
Leohte werede,
Swá se fugel Fénix,
In freothe Dryhtnes,
Wlítige in wuldre.
Weorc ánra gehwaes
Beorhte blicath
In ṭḥám blíthan háme,
Fore ansýne
Ecan Dryhtnes,
1200 Symle in sibbe,
Sunnan gelíce.
Ṭḥáer se beorhta beág
Brogden wundrum
Eorcnan-stánum
Eádigra gehwám
Hlifath ofer heáfde;
Heafelan lixath,
Ṭḥrymme beṭḥeáhte;
Ṭḥeódnes cyne-gold
1210 Sóthfaestra gehwone,
Sellic, glengeth
Leohte in life,
Ṭḥáer se langa gefeá,

Ece and ed-geong,
Aefre ne swethrath,
Ac hý in wlíte wuniath,
Wuldre betoldne,
Faegrum fraetwum,
Mid Faeder engla.
1220 Ne bíth him on ṭḥám wicum
Wiht tó sorge,
Wroht ne wethel,
Ne gewin-dagas,
Hungor se hata,
Ne se hearda ṭḥurst,
Yrmthu ne yldo.
Him se aethela Cyning
Forgifeth góda gehwylc;
Ṭḥáer gǽsta gedryht
1230 Hǽlend hérgath,
And heofon-cyninges
Meahte mǽrsiath,
Singath Metude lóf;
Swinsath sib-gedryht
Swega maeste,
Haedre ymb ṭḥaet hálge
Heáh-seld Godes;
Blíthe bletsiath
Brego selestan
1240 Eádge mid englum,
Efen-hleóthre ṭḥus:
"Sib sý ṭḥé, Sóth-God,
And snyttru-craeft,
And ṭḥé ṭḥanc sý
Ṭḥrym-sittendum
Geongra gyfena,
Góda gehwylces.
Micel, unmǽte

Maegnes strengthu,
1250 Heáh and hálig;
Heofonas sindon
Faegre gefyllede,
Faeder aelmihtig!
Ealra ṭḥrymma Ṭḥrym!
Ṭḥínes wuldres,
Úppe mid englum,
And on eorthan sámod.
Gefreotha usic, frymtha Scy
Ṭḥú eart Faeder aelmihtig
1260 In heáhnesse,
Heofona Waldend."
Ṭḥus reordiath
Riht-fremmende,
Mánes amerede,
In ṭḥaére maéran byrig;
Cyne-ṭḥrym cythath,
Cáseres lóf singath,
On swegle,
Sóthfaestra gedryht,
1270 Ṭḥám ánum is
Ece weorth-mynd,
Forth bútan ende.
Náes his frymth aefre,
Eádes angyn.
Ṭḥeáh he on eorthan hér
Ṭḥurh cildes hád
Cenned waére,
In middan-geard,
Hwaethre his meahta spéd
1280 Heáh ofer heofonum
Hálig wunade;
Dóm unbryce,
Ṭḥeáh he deathes cwealm

On ród-treowe
Raefnan sceolde,
Ṭhearlic wíte.
He ṭhý ṭhriddan daege
Aefter líces hryre
Lífe eft onfeng,
1290 Ṭhurh Faeder fultum.
Swá Fénix beácnath,
Geong in geardum,
God-bearnes meaht,
Ṭhónne he of ascan
Eft on-waecneth
In lífes líf,
Leomum geṭhungen,
Swá se Háelend us
Helpe gefremmede,
1300 Ṭhurh his líces gedál,
Líf bútan ende.
Swá se fugel swétum
His fethru tú
And wynsumum
Wyrtum gefylleth,
Faegrum fold-waestmum,
Ṭhónne afysed bíth;
Ṭhaet sindon ṭhá word,
Swá us Gewritu secgath,
1310 Hleóthor háligra,
Ṭhe him tó heofonum bíth,
Tó ṭhám mildan Gode,
Mód afysed,
In dreáma dreám,
Ṭhaer hí Dryhtne tó gyfe
Worda and weorca
Wynsumne stenc,
In ṭhá máeran gesceafte,

Meotude bringath,
1320 In ṭḥaet leohte líf.
Sý him lóf symle,
Ṭḥurh woruld worulda,
And wuldres bláed,
Ar and anwald
In ṭḥám uplican
Rodera ríce.
He is on-riht Cyning
Middan-geardes,
And maegen-ṭḥrymmes
1330 Wuldre bewunden,
In ṭḥáere wlítigan byrig.
Hafath us alýfed
Lucis Auctor,
Ṭḥaet we móton hér
Merueri,
Gód-dáedum begytan,
Gaudia in coelo,
Ṭḥáer we móton
Maxima regna
1340 Secan, and gesittan
Sedibus altis,
Lifgan in lisse
Lucis et pacis,
Agan eardunga
Alma letitiae,
Brucan bláed-daga,
Blandem et mitem
Geseón sigora Freán
Sine fine,
1350 And him lóf singan,
Laude perenni
Eádge mid englum.
Alleluia!

XIII. HYMN OF PRAISE AND THANKSGIVING.

I.

Þæt is wyrthe,
Þæt we, wer-þeóda,
Secgon Dryhtne þanc
Dugutha gehwylcre
Þe us sith and sér
Símle gefremmede,
Þurh manigfealdra
Maegna geryno.
He us sét gyfeth,
10 And séhta spéde,
Wélan ofer wíd-land,
And weder líthe
Under swegles hleó.
Sunne and mona,
Aethelaste tungla,
Eallum scínath,
Heofen-candlu,
Haelethum on eorthan;
Dreósath deáw and ren,
20 Duguthe weccath
Tó feorh-nere
Fira cynne,
Ycath eorth-wélan,
Þaes we ealles sculon
Secgan þanc and lóf
Þeódne ussum;
And huru þáere háele
Þe he us tó hýhte forgeáf,

Ṭḥá he ṭḥá yrmthu
30 Eft oncyrde,
Aet his up-stíge,
Ṭḥe we áer drugon;
And geṭḥingade
Ṭḥeód-búendum,
With Faeder swaesne,
Fáehtha maeste;
Cyning án-boren
Cwide eft on-hwearf,
Saulum tó sibbe,
40 Se-ṭḥe wáes sungen,
Ṭḥurh ýrne hyge,
Aeldum tó sorge:
"Ic ṭḥé ofer eorthan geworhte,
On ṭḥáere ṭḥú scealt yrmthum lifgan,
Wunian in gewinne,
And wraece dreogan,
Feóndum tó hróthre,
Fus-leóth galan;
And tó ṭḥáere ilcan scealt
50 Eft geweorthan,
Wyrmum aweallen;
Ṭḥónan wítes fýr
Of ṭḥáere eorthan scealt
Eft gesecan."
Hwaet! us ṭḥes se Aetheling
Ythre gefremmede,
Ṭḥá he leomum onfeng
And lic-haman,
Mannes mágo-tuddre;
60 Siththan Meotodes Sunu
Engla ethel
Up-gestígan
Wolde, weoroda God;

Us se willa becóm,
Heanum tó helpe,
On ṭḥá hálgan tíd;
Be ṭḥón gyd awrǽc
Iób, swá he cuthe,
Hérede Helm wera,
70 Hǽlend lófede,
And mid sib-lufan
Suna Waldendes
Freó-naman cende,
And hine Fugel nemde,
Ṭḥone Iudéas
Ongytan ne meahton,
In ṭḥǽre godcundan
Gǽstes strengthe.
Wǽs ṭḥaes fugles flýht
80 Feóndum on eorthan
Dyrne and digol,
Ṭḥám ṭḥe deorc gewit
Haefdon on hrethre,
Heortan stǽnne;
Noldon hi ṭḥá torhtan
Tácnu oncnáwan,
Ṭḥe him beforan fremmede
Freó-bearn Godes,
Manige, mislícu,
90 Geond middan-geard.
Swá se faela fugel
Flýges cunnode,
Hwílum engla eard
Up gesóhte,
Módig, meahtum strang,
Ṭḥone máran hám;
Hwílum he tó eorthan
Eft gestylde,

Ṭhurh gǽstes gyfe
100 Grund-sceát sóhte,
Wende tó worulde,
Be ṭhón se witga sang:
"He wǽs up-hafen,
Engla faethmum,
In his ṭhá miclan
Meahta spéde,
Heáh and hálig,
Ofer heofona ṭhrym."
Ne meahton ṭhá ṭhaes fugles
110 Flýht gecnáwan,
Ṭhe ṭhaes up-stíges
Andsace fremmedon,
And ṭhaet ne gelýfdon,
Ṭhaette Líf-fruma,
In mannes híwe,
Ofer maegna ṭhrym,
Hálig fram hrusan
Ahafen wurde.
Ṭhá us geweorthade
120 Se ṭhás woruld gescóp:
Godes Gǽst-Sunu!
And us gyfe sealde,
Uppe mid englum
Ece stathelas,
And eác manigfealde
Módes snyttru
Seow and sette
Geond sefan manna.
Sumum word-lacu
130 Wíse sendeth
On his módes gemynd,
Ṭhurh his muthes gǽst,
Aethel angyt.

Se maeg eall fela
Singan and secgan
Ṭhám bíth snyttru-craeft
Befolen on ferhthe.
Sum maeg fingrum wel,
Hlúde fore haelethum
140 Hearpan stirgan
Gleó-beám grétan.
Sum maeg godcunde
Reccan rihte áe.
Sum maeg ryne tungla
Secgan, síde gesceafte!
Sum maeg searolice
Word-cwide wrítan.
Sumum wíg spéde
Gyfeth aet guthe,
150 Ṭhónne gár-getrum
Ofer scýld-hreóthan
Sceótende sendeth
Flacor-flán-geweorc.
Sum maeg frómlice
Ofer sealtne sáe
Sund-wudu drífan,
Hráeran holm-ṭhraece.
Sum maeg heáhne beám,
Staelgne, gestígan.
160 Sum maeg stýled sweord,
Waepen gewyrcan.
Sum can wonga begang,
Wégas wíd-gylle.
Swá se Waldend us,
God-bearn on grundum,
His gyfe brýttath.
Nyle he áengum ánum
Ealle gefyllan

Gǽstes snyttru,
170 Þý-laes him gylp scéthe,
Þurh his ánes craeft,
Ofer othre forth.

II.

Þus God meahtig,
Geofum unhneáwum,
Cyning al-wihta,
Craeftum weorthath
Eorthan tuddor;
Swylce eádgum blǽd
Selleth on swegle,
180 Sibbe rǽreth,
Ece tó ealdre,
Engla and monna;
Swá he his weorc weorthath,
Be þón se witga cwǽth,
Þaet ahaefene wǽron
Hálge gimmas,
Haedre heofon-tunglu,
Heálice up,
Sunne and mona.
190 Hwaet sindon þá,
Gimmas swá scýne,
Búton God sylfa?
He is se sóthfaesta
Sunnan leóma
Englum and eorth-warum,
Aethela scíma
Ofer middan-geard.
Mona lixeth,
Gǽstlic tungol;

200 Swá seó Godes circe,
Ṭḥurh gesomnunga,
Sóthes and rihtes
Beorhte bliceth,
Swá hit on bócum cwith.
Siththan of grundum
God-bearn astáh,
Cyning claénra gehwaes,
Ṭḥá seó circe hér
Ae-fyllendra
210 Ehtnysse bád,
Under haethenra
Hyrda gewealdum.
Ṭḥaer ṭḥá syn-sceáthan
Sóthes ne gýmdon,
Gaestes ṭḥearfe,
Ac hí Godes tempel
Braecon and baerndon,
Blód-gýte worhton,
Feódon and fyldon;
220 Hwaethre forth becóm,
Ṭḥurh Gaestes gyfe,
Godes ṭḥegna blaed,
Aefter up-stíge
Ecan Dryhtnes,
Be ṭḥón Salómon sang,
Sunu Dáuides,
Gydda geáro-snottor,
Gaest-gerynum,
Waldend wer-ṭḥeóda,
230 And ṭḥaet word acwaeth:
"Cuth ṭḥaet geweortheth,
Ṭḥaette Cyning engla
Meotud meahtum swith,
Munt gestylleth,

Gehleápeth heáh-dúna,
Hyllas and cnóllas
Bewríth mid his wuldre,
Woruld alýseth,
Ealle eorth-búende.
240 Þurh þone aethelan styll."
Wǽs se forma hlýp,
Þá he on faemnan astáh,
Maegeth unmǽele,
And þǽer menniscum híwe
Onfeng bútan firenum,
Þaet tó frófre gewearth
Eallum eorth-warum.
Wǽs se other styll
Bearnes gebyrdo,
250 Þá he in binne wǽs,
In cildes híwe,
Cláthum bewunden,
Ealra þrymma Þrym.
Wǽs se þridda hlýp
Rodor-cyninges raes,
Þá he on róde astáh,
Faeder Frófor-Gǽst.
Wǽs se feórtha styll
In byrgen,
260 Þá he þone beám of-geáf,
Fold-aerne faest.
Wǽs se fifta hlýp,
Þá he hell-warena
Heáp forbygde;
In cwic-susle
Cyning inne geband,
Feónda fore-sprecan,
Fýrnum teágum,
Grom-hydigne,

270 Ṭhǽr he gen licgeth
In carcerne,
Clommum gefaestnad,
Synnum gesǽled.
Wǽs se syxta hlýp,
Háliges hýht-plega,
Ṭhá he tó heofonum astáh,
On his eald-cyththe;
Ṭhá wǽs engla ṭhreat,
On ṭhá hálgan tíd,
280 Hleahtre blíthe,
Wynnum, geworden;
Gesawon Wuldres Ṭhrym,
Aethelinga Ord,
Ethles neósan,
Beorhtra bolda;
Ṭhá wearth burg-warum
Eádgum éce gefeá,
Aethelinges plega.
Ṭhus hér on grundum,
290 Godes éce Bearn
Ofer heáh-hleóthu
Hlýpum stylde,
Módig, aefter muntum;
Swá we menn sculon,
Heortan gehygdum,
Hlýpum styllan
Of maegne in maegen,
Mǽrthum tilgan,
Ṭhaet we tó ṭhám hyhstan
300 Hrófe gestígon,
Hálgum weorcum,
Ṭhǽr is hýht and blis,
Geṭhungen ṭhegn-weorud,
Is us ṭhearf micel,

Ṭhaet we mid heortan
Hǽle secon,
Ṭhǽt we mid gǽeste
Georne gelýfath,
Ṭhaet ṭhaet Hǽlo-bearn
310 Heónan up-stíge
Mid usse líc-haman,
Lifgende God;
Forṭhón we á sculon
Idle lustas,
Syn-wúnda forseón,
And ṭhaes selran gefeón,
Habbath us tó frófre
Faeder on roderum
Aelmeahtigne.
320 He his aras ṭhónan
Hálige of heáhthum
Hider onsendeth,
Ṭhá us gescíldath
With sceáthendra
Englum earh-farum;
Ṭhý-laes unholdan
Wúnde gewyrcon,
Ṭhónne wroht-bora,
In folc Godes,
330 Forth onsendeth,
Of his braegd-bogan,
Biterne strǽl.
Forṭhón we faeste sculon,
With ṭhám faer-scýte,
Symle waerlice
Wearde healdan,
Ṭhý-laes se attres órd
In-gebuge,
Biter bord-gelac,

340 Under bán-locan,
Feónda faer-searo;
Ṭhaet bíth frecne wúnd,
Blatast benna.
Utan us beorgan ṭhá
Ṭhendan we on eorthan
Eard weardigon;
Utan us tó Faeder
Freothe wilnian,
Biddan Bearn Godes,
350 And ṭhone blíthan Gaest,
Ṭhaet he us gescílde
With sceáthan waepnum,
Láthra lyge-searwum.
Se us líf forgeáf,
Leomu, líc and gaest;
Sí him lóf symle,
Ṭhurh woruld worulda,
Wuldor on heofnum!

XIV. POEM MORAL AND RELIGIOUS.

Mange sindon,
Geond middan-geard,
Hádas under heofonum,
Ṭhá-ṭhe unháligra
Ríme arísath;
We ṭhaes riht magon
Aet aeghwylcum

Anra gehýran,
Gif we hálig-bebodu
10 Healdan willath;
Maeg nú snottor guma
Saele brucan,
Gódra tída,
And his gǽste forth
Wéges willian.
Woruld is onhrered,
Cólath Crístes lufu,
Sindon costunga,
Geond middan-geard,
20 Mange arísene,
Swá-ṭḥact, geáru iú,
Godes spel-bódan
Wordum sǽgdon,
And ṭḥurh witedóm
Eall anemdon,
Swá hit nú gangeth.
Ealdath eorthan blǽd
Aethela gehwylcre,
And of wlíte wendath
30 Waestma gecyndu;
Bíth seó sithre tíd
Sǽda gehwylces
Mǽtre in maegne;
Forṭḥón se mann ne ṭḥearf
Tó ṭḥisse worulde
Wyrpe gehycgan,
Ṭḥaet he us faegran
Gefeán bringe,
Ofer ṭḥá níthas
40 Ṭḥe we nú dreogath,
Aer-ṭḥón endion
Ealle gesceafta

Þe he gesette
On syx dagum,
Þá nú under heofonum
Hádas cennath
Micle and mǽte.
  Is þes middan-geard
Dǽlum gedǽled;
50 Dryhten sceawath
Hwǽr þá eardion
Þe his ǽe healdon;
Gesíhth he þá dómas
Dogra gehwylce
Wánian and wendan
Of woruld-rihte,
Þá he gesette
Þurh his-sylfes word.
He fela findeth,
60 Fea beóth gecorene!
  Sume him þaes hádes
Hlisan willath
Wegan on wordum,
And þá weorc ne dóth;
Bíth him eorth-wéla,
Ofer þaet éce líf,
Hýhta hyhst;
Þá gehwylcum sceolon
Fold-búendra
70 Fremde geweorthan,
Forþón hý nú hyrwath
Háligra mód,
Þá-þe him tó heofonum
Hyge statheliath,
Witon þaet se haeleth
Ece bídeth
Ealra þǽra mengu,

Þe geond middan-geard
Dryhtne þeowiath,
80 And þaes deóran hámes
Wilniath bí gewyrhtum.
Swá þás woruld-gestreón,
On þá maéran gód
Bemithne weorthath,
Þónne þaet gegýrnath
Þá-þe him Godes egsa
Hleónath ofer heáfdum.
Hý þý hyhstan beóth
Þrymme geþreáde;
90 Þisses lífes
Þurh bebodu brucath,
And þaes betran forth
Wyscath and wénath;
Wuldres hycgath,
Sellath aelmessan,
Earme fréfriath,
Beóth rúm-móde
Rihtra gestreóna,
Lufiath mid lacum
100 Þá-þe laes ágon,
Daeg-hwam Dryhtne þeowiath;
He hyra daéda sceawath!
Sume þá wuniath
On wéstenum,
Secath and gesittath,
Sylfra willum,
Hámas on heolstrum,
Hý þaes heofoncundan
Boldes bídath.
110 Oft him brogan tó
Láthne gelaédeth
Se-þe him lífes of-an,

Eáweth him egsan hwílum,
Idel wuldor,
Braegd-wís bóna,
Hafath béga craeft;
Ehteth án-búendra;
Fore him englas standath
Geárwe mid gáesta waepnum,
120 Beóth hyra geóce gemyndge,
Healdath háligra feorh,
Witon hyra hýht mid Dryhten.
Ṭhaet sind ṭhá gecostnan cempan
Ṭhá ṭhám Cyninge ṭheowiath,
Se naefre ṭhá leán aleógeth
Ṭhám ṭhe his lufan adreogath.

XV. POEM ON THE ENDOWMENTS AND PURSUITS OF MEN.

Fela bíth on foldan
Forth gesýnra,
Geongra geofena,
Ṭhá ṭhá gáest-berende
Wegath in gewitte,
Swá hér weoruda God,
Meotud meahtum swith,
Mannum dáeleth,
Syleth sundor-gyfa,
10 Sendeth wíde,
Agne spéde,

Ṭḥára aeghwylc mót
Dryht-wuniendra
Dǽel onfón.
Ne bíth ǽnig ṭḥaes
Earfoth-saelig,
Mann on moldan,
Ne ṭḥaes méd-spédig,
Lytel hydig,
20 Ne ṭḥaes lǽt-hydig
Ṭḥaet hine se Ar-gifa
Ealles bescýrge
Módes craefta,
Oththe maegen-dǽda,
Wís on gewitte,
Oththe on word-cwidum,
Ṭḥý-laes ormód sý
Ealra ṭḥinga,
Ṭḥára ṭḥe he geworhte
30 In woruld-lífe,
Geofena gehwylcre.
Naefre God démeth
Ṭḥaet ǽnig eft
Ṭḥaes earm geweorthe;
Nǽnig eft ṭḥaes swithe,
Ṭḥurh snyttru-craeft,
In ṭḥeóde ṭḥrym
Ṭḥisses lífes
Forth gestígeth,
40 Ṭḥaet him folca Weard,
Ṭḥurh his háligan gyfe,
Hider onsende
Wíse geṭḥóhtas,
And woruld-craeftas,
Under ánes meahte
Ealle forlǽete,

Ṭḥý-laes he for wlence,
Wuldor-geofena full,
Mann móde swith,
50 Of geméte hweorfe,
And ṭḥónne forhycge
Hean-spédigran;
Ac he gedǽleth,
Se-ṭḥe áh dómes geweald,
Missenlíce,
Geond ṭḥisne middan-geard,
Leóda leotho-craeftas
Land-búendum.
Sum hér ofer eorthan
60 Aehta onlíhth,
Woruld-gestreóna.
Sum bíth won-spédig,
Heard-saelig haele,
Bíth hwaethre gleáw
Módes craefta.
Sum maegen-strengo
Furthor onféhth.
Sum freólic bíth,
Wlítig on waestmum.
70 Sum bíth woth-bora,
Gydda giffaest.
Sum bíth geáru-wyrdig.
Sum bíth, on huntathe,
Hréth-eádigra
Deóra drǽfend.
Sum dýre bíth
Woruld-ricum men.
Sum bíth wíges heard,
Beado-craeftig beorn,
80 Ṭḥǽr bord stunath.
Sum in maethle maeg

Mód-snoterra
Folc-raedenne
Forth gehycgan,
Ṭhǽr witena bíth
Worn aetsomne.
Sum maeg wraetlice
Weorc ahycgan
Heáh-timbra gehwaes;
90 Hand bíth gelǽered,
Wís and gewealden,
Swá bíth wyrhtan riht,
Séle asettan;
Can he sídne rǽeced
Faeste gefegan
With faer-dryrum.
Sum mid handum maeg
Hearpan grétan,
Ah he gleó-beámes
100 Geáro-brygda list.
Sum bíth rynig.
Sum riht scýtta.
Sum leotha gleáw.
Sum on lande snell,
Féthe spédig.
Sum fealone waeg
Stefnan steóreth.
Stréám-ráde can,
Weorudes wísa
110 Ofer wídne holm,
Ṭhónne sǽ-rófe
Snelle maegne
Arum bregdath
Yth-bord neáh.
Sum bíth syndig.
Sum searo-craeftig

Goldes and gimma,
Þónne him gumena weard
Háteth, him tó mǽrthum,
20 Máthm renian.
Sum maeg waepen-þraege,
Wíge tó nýtte,
Mód-craeftig smith,
Manige gefremman,
Þónne he gewyrceth
Tó wera hilde
Helm oththe hup-seax,
Oththe heathu-byrnan,
Scírne méce,
30 Oththe scýldes rond
Faeste gefegeth,
With flýge gáres.
Sum bíth árfaest,
And aelmes georn,
Þeawum geþýded.
Sum bíth þegn gehweorf
On meódu-healle.
Sum bíth meáres gleáw,
Wicg-craefta wís.
40 Sum gewealden-mód
Þafath in geþylde
Þaet he þónne sceal.
Sum dómas can,
Þǽr dryht-guman
Raed eáhtiath.
Sum bíth hraed taefle.
Sum bíth gewitig
Aet wín-þege,
Beór-hyrde gód.
50 Sum bíth bylda til
Hám tó hebbanne.

Sum bíth here-toga,
Fyrd-wísa fróm.
Sum bíth folc-wita.
Sum bíth, aet ṭhearfe
Ṭhrist-hydigra.
Ṭhegn mid his ṭheódne.
Sum geṭhyld hafath,
Faest-gongel feorh.
160 Sum bíth fugel-bóna,
Hafoces craeftig
Sum bíth tó horse hwat.
Sum bíth swith-snell,
Hafath searolic
Gámen gleó-dáeda,
Gife for gum-ṭhegnum,
Leoht and leothu-wác.
Sum bíth leofwende,
Hafath mód and word
170 Mannum geṭhwaere.
Sum hér geornlice
Gáestes ṭhearfe
Móde bewindeth,
And him Metudes áest,
Ofer eorth-wélan
Ealne, geceóseth.
Sum bíth deór-mód
Deofles gewinnes;
Bíth á with firenum
180 In gefeóht geáro.
Sum craeft hafath
Circ-nýtta fela;
Maeg, on lóf-sangum,
Lifes Waldend
Hlúde hérgan;
Hafath heálice

Beorhte stefne.
  Sum bíth bóca gleáw,
Lárum leóthu-faest.
190 Sum bíth list-hendig
Tó awrítanne
Word-gerynu.
  Nis nú ofer eorthan
Aenig manna
Móde ṭḥaes craeftig,
Ne ṭḥaes maegen-eácen,
Ṭḥaet hí aefre ánum
Ealle weorthon
Gegeárwade,
200 Ṭḥý-laes him gilp scéthe,
Oththe, for ṭḥaére máerthe,
Mód astíge,
Gif he hafath ána,
Ofer ealle menn,
Wlíte and wísdóm,
And weorca bláed;
Ac He missenlíce
Manna cynne
Gylpes stýreth,
210 And his gyfe brýttath:
  Sumum on cystum;
  Sumum on craeftum;
  Sumum on wlíte;
  Sumum on wíge;
  Sumum he syleth manna
Milde heortan,
Ṭḥeawfaestne geṭḥóht.
  Sum bíth ṭḥeódne hold.
  Swá weorthlice
220 Wide tó-sáweth
Dryhten his duguthe.

A ṭḥaes dóm áge,
Leoht-baere lóf,
Se us ṭḥis líf gyfeth,
And his milde mód
Mannum cytheth!

XVI. POEM ON THE VARIOUS F OF MEN.

Ful oft ṭḥaet gegangeth
Mid Godes meahtum,
Ṭḥaette wer and wíf
In woruld cennath
Bearn mid gebyrdum,
And mid bleóm gyrwath,
Témiath and taecath,
Oth-ṭḥaet seó tíd cymeth,
Gegǽeth, geár-rímum,
10 Ṭḥaet ṭḥá geongan leomu,
Líffaestan leothu,
Gelodne weorthath.
Fergath swá and féthath
Faeder and modor,
Gyfath and gyrwath;
God ána wát
Hwaet him weaxendum
Winter bringath.
Sumum ṭḥaet gegangeth,
20 On geoguth-feore,

Ṭhaet se ende-staef
Earfoth-maecgum
Weálic weortheth;
Sceal hine wulf etan,
Hár haeth-stapa,
Hin-sith ṭhónne modor bemurneth;
Ne bíth swylc mannes on geweald.
Sumne sceal hungor ahíthan.
Sumne sceal hreóh fordrífan.
30 Sumne sceal gár ageótan.
Sumne guth abreótan.
Sum sceal leómena leás
Lífes neótan,
Folmum aet-feóhtan.
Sum sceal on féthe líf,
Seono-bennum seoc,
Sár, cwanian,
Murnan Meotud-gesceaft,
Móde gebysgad.
40 Sum sceal on holte
Of heáh-beáme
Fetherleás feállan;
Bíth on flihte, swá-ṭheáh,
Laceth on lyfte,
Oth-ṭhaet lungre ne bíth
Waestm wudu-beámes;
Ṭhónne he on wyrt-ruman
Sígeth swoncen-ferhth,
Sawle bereáfod;
50 Fealleth on foldan,
Feorh bíth on sithe!
Sum sceal on féthe,
On feor-wégas,
Nýde gangan,
And his nést beran,

Tredan, úrig-láste,
Ell-ṭheódigra
Frecne foldan;
Ah he feormendra
60 Lyt lifgendra,
Láth bíth aeghwǽr
For his won-sceaftum,
Wineleás haele.
Sum sceal on geápum
Galgan rídan,
Scómian aet swylte,
Oth-ṭhaet sawl-hord,
Bán-cófa blódig,
Abrocen weortheth.
70 Ṭhǽr him hrefn nimeth
Heáfod-sýna,
Sliteth salwig-pad
Sawlleásne,
Náther he ṭhý facne maeg
Folmum bewergan,
Láthum lyft-sceáthan;
Bíth his líf scacen,
And he fell-leás,
Feores orwéna,
80 Blác on beáme,
Bídeth wyrde,
Bewrigen wael-miste;
Bíth him werig nama!
Sumne on bǽele scealon
Brandas ṭheccan,
Fretan frecne
Líf-faestne mannan;
Ṭhǽr him líf-gedál
Lungre weortheth,
90 Reád réthe gléd;

Reóteth meowle,
Seó hyre bearn gesíhth
Brandas ṭheccan.
Sumum méces ecg,
On meódu-bence,
Yrrum eálo-wóson,
Ealdor oth-ṭhringeth,
Were wín-sádum;
Bith áer his worda tó hraed.
Sum sceal on beóre,
Ṭhurh byreles hand,
Meódu-gál maecg,
Ṭhónne he gemét ne can
Gemearcian his muthe
Móde síne,
Ac sceal full earmlice
Ealdre linnan,
Dreogan dryhten-beálo,
Dreámum bescýred,
And hine tó sylf-cwale
Secgas nemnath,
Máenath mid muthe
Meódu-gáles gedrinc.
Sum sceal on geoguthe,
Mid Godes meahtum,
His earfoth-sith
Ealne forspildan,
And on ylde eft
Eádig weorthan,
Wunian wyn-dagum,
And wélan ṭhicgan,
Máthmas, and meódu-ful,
Máeg-burge on,
Ṭhaes-ṭhe áenig fira maege
Feorh gehealdan.

Swá missenlíce
Meahtig Dryhten,
Geond eorthan sceát,
Eallum dáeleth,
130 Scýreth and scrífeth,
And gesceápo healdeth;
Sumum eád-wélan;
Sumum earfotha dáel;
Sumum geogothe glaed
Sumum guthe bláed,
Gewealdenne wíg-plegan;
Sumum wyrpe oththe s
Torhtlicne tiir;
Sumum taefle craeft,
140 Bleó-bordes gebregd.
Sume bóceras
Weorthath wísfaeste.
Sumum wundor-gyfu,
Ṭhurh gold-smith,
Geárwad weortheth.
Ful-oft he gehyrdeth,
And gehyrsteth wel
Brýten-cyninges beorn,
And he him brád syleth
150 Land tó leáne;
He hit on lust ṭhicgeth.
Sum sceal on heápe
Haelethum cweman,
Blissian aet beóre
Benc-sittendum,
Ṭhaér bíth drincendra
Dreám se micla.
Sum sceal mid hearpan
Aet his hláfordes
160 Fótum sittan,

Feóh ṭḥicgan,
And á snellice,
Sneáre wraestan,
Hlúdne scral lǽtan.
Geáro se-ṭḥe hleápeth,
* * *
Bíth him neód micel.
Sum sceal wildne fugel,
Wloncne, atémian,
170 Heafoc on handa,
Oth-ṭḥaet seó heóro-swealwe
Wynsum weortheth;
Déth he wyrplas on,
Fédeth swá on feterum,
Fethrum deálne,
Lǽreth lyft-swiftne
Lytlum gyflum,
Oth-ṭḥaet se Waelisca,
Wǽdum and dǽdum,
180 His ǽt-gyfan
Eáthmód weortheth,
And tó heáh-stealdes
Handa gelǽred.
Swá wraetlice
Weoroda God,
Geond middan-geard,
Manna craeftas
Sceóp and scýrede,
And gesceápo ferede
190 Æghwylcum on eorthan
Eormen-cynnes;
Forṭḥón him nú ealles ṭḥanc
Æghwá secge,
Ṭḥaes-ṭḥe he for his mildsum
Mannum scrífeth!

XVII. A FATHER'S INSTRUCTION TO HIS SON.

Ṭhus fród faeder
Freó-bearn láerde,
Mód-snottor guma,
Máega cystum eald,
Wordum wísfaestum,
Ṭhaet he wel ṭhunge:
"Dó á ṭhaette duge;
Deág ṭhín Gewyrhta,
Gód ṭhé bíth symle,
10 Góda gehwylces
Freá and fultum,
Feónd ṭhám othrum.
Wyrsan gewyrhta,
Wéne ṭhec ṭhý betran.
Efn elne ṭhis,
A ṭhendan ṭhú lifge:
Faeder and modor
Freó ṭhú mid heortan,
Mága gehwylcne,
20 Gif him sý Meoṭud on lufan;
Wes ṭhú ṭhínum yldrum
Arfaest symle,
Faeger worde;
And ṭhé in ferhthe láet
Ṭhíne láreowas
Leófe, in móde,
Ṭhá ṭhec geornast
Tó góde trymmon."

Faeder eft his sunu,
30 Fród, gegrette
Othre sithe:
"Heald elne ṭḥis:
Naefre ne feónde,
Ne naefre freónde,
Ne ṭḥínum maége,
Mán ne geṭḥafa,
Ṭḥý-laes ṭḥec Meotud on-cunne,
Ṭḥaet ṭḥú sý wommes gewita;
He ṭḥé mid wíte gyldeth,
40 Swylce ṭḥám othrum
Mid eád-wélan."
Ṭḥriddan sithe,
Ṭḥanc-snottor guma,
Breost-gehygdum,
His bearn láerde:
"Ne gewuna wyrsan,
Wídon feore,
Aengum eáhta;
Ac ṭḥú ṭḥé ánne genim
50 Tó gesprecan symle
Spella and lára
Raed-hycgendne,
Sý ymb ríce swá hit maege."
Feórthan sithe,
Faeder eft láerde
Mód-lcófne magan,
Ṭḥaet he gemunde ṭḥis:
"Ne aswic sundor-wine,
Ac á symle geheald
60 Rihtum gerisnum;
Raefn elne ṭḥis,
Ṭḥaet ṭḥú naefre faecne weorth
Freónde ṭḥinum."

Fiftan sithe,
Faeder eft ongan,
Breost-geṭḥancum,
His bearn láeran:
"Druncen beorg ṭḥé
And dollig-word,
70 Mán on móde,
And in muthe lyge,
Yrre and áefeste,
And idese lufan;
Forṭḥón sceal aewisc-mód
Oft sithian
Se-ṭḥe gewíteth
In wífes lufan,
Fremdre meowlan;
Ṭḥaér bíth á firena wén,
80 Láthlicre sceámc,
Lang níth with God,
Geótende gylp.
Wes ṭḥú á gydda wís,
Waer, with willan,
Worḍa hyrde."
Syxtan sithe,
Swaes eft ongan,
Ṭḥurh blíthne geṭḥóht,
His bearn láeran:
90 "Ongyt georne
Hwaet sý gód oththe yfel,
And to-sceád simle,
Scearpe móde,
In sefan ṭḥínum,
And ṭḥé á ṭḥaet selre geceó
A ṭḥé bíth gedáeled.
Gif ṭḥé deáh hyge,
Wunath wísdóm in,

And ṭḥú wást geáre
100 Andgit yfles,
Heald ṭḥé elne with;
Feorma ṭḥú symle
In ṭḥínum ferhthe gód."
Seofethan sithe
His sunu láerde
Faeder, fród guma,
Sáegde fela geongum:
"Seldon snottor guma
Sorgleás blissath,
110 Swylce dol seldon
Drýmeth sorgfull
Ymb his forth-gesceafte.
Nemne he fáehthe wíte,
Wer word sceal,
Wísfaest haele,
Breostum hycgan,
Nálles breahtme hlúd."
Eahtothan sithe
Eald faeder ongan
120 His mago monian,
Mildum wordum:
"Leorna láre,
Láer gedefe,
Wéne ṭḥec in wísdóm,
Weoruda Scyppend
Hafa ṭḥé tó hýhte,
Háligra gemynd,
And á sóthe tó-sýh,
Ṭḥónne ṭḥú secge hwaet."
130 Nigethan sithe
Náegde se gomola,
Eald uth-wita
Sáegde eaforan worn:

"Nis nú fela folca,
Ṭhaette fyrn-gewritu
Healdan wille,
Ac him hyge brosnath,
Ellen cólath,
Idlath ṭheódscype,
140 Ne habbath wiht for ṭhaet,
Ṭheáh hí wom dón
Ofer Meotudes bebod;
Manig sceal ongyldan
Sawel-susles.
Ac laét ṭhinne sefan healdan
Fyrn-forth-gewritu,
And Freán dómas,
Ṭhá-ṭhe hér on maégtha gehwaére
Menn forlaétath
150 Swithor asígan
Ṭhonne him sý sylfum riht."
Teothan sithe,
Torn-sorgna full,
Eald eft ongan
Eaforan laéran:
"Snyttra bruceth,
Ṭhe, for sawle lufan,
Warnath him wommas
Worda and daéda,
160 On sefan symle,
And sóth fremmeth;
Bíth him geofena gehwylc
Gode ge-ýced,
Meahtum spédig,
Ṭhónne he mán flýhth.
Yrre ne laét ṭhé
Aefre gewealdan,
Heáhne in hréthre,

170 Heóro-worda grund,
Wylme besmítan;
Ac him warnian ṭḥaet,
On geheortum hyge,
Haele sceal wísfaest
And gemétlic,
Módes snottor,
Gleáw in gehygdum,
Georn wísdómes:
Swá he with aelde maege
Eádes hleotan.
180 Ne beó ṭḥú ná tó taélende,
Ne tó tweó-spraece,
Ne ṭḥé on móde láet
Menn tó fracothe;
Ac beó leofwende,
Leoht on gehygdum;
Bár breost-cófan.
Swá ṭḥú, mín bearn, gemyne
Fróde faeder-láre,
And ṭḥec á with firenum geheald."

XVIII. SELECTIONS FROM BEOWULF.

Hwaet! we Gár-Dena,
In geár-dagum,
Ṭḥeód-cyninga
Ṭḥrym gefrunon,
Hú ṭḥá aethelingas
Ellen fremmedon.

Oft Scýld Scéfing
Sceáthena ṭḥreatum,
Manigum maégthum,
10 Meódo-setla of-teáh;
Egsode eorl
Syththan áerest wearth
Feá-sceaft funden.
He ṭḥaes frófre gebád,
Weox under wolcnum,
Weorth-myndum ṭḥáh,
Oth-ṭḥaet him aeghwylc
Ṭḥára ymb-sittendra
Ofer hron-ráde
20 Hýran scolde,
Gomban gyldan:
Ṭḥaet wáes gód cyning!
Ṭḥaem eafora wáes
Aefter cenned,
Geong in geardum,
Ṭḥone God sende
Folce tó frófre;
Fyren-ṭḥearfe ongeat
Ṭḥaet hie áer drugon,
30 Aldor-leáse
Lange hwíle:
Him ṭḥaes Líf-freá,
Wuldres Wealdend,
Woruld-áre forgeáf.
Beówulf wáes breme;
Bláed wíde sprang
Scýldes eaforan
Sceádo-landum in.
Swá sceal wíg-fruma
40 Góde gewircean,
Frómum feóh-giftum,

On faeder feorme,
Ṭhaet hine on ylde
Eft gewunigon
Wil-gesithas,
Ṭhónne wíg cume:
Leóde gelǽsten,
Lóf-dǽdum sceal
In mǽgtha gehwǽre
50 Man geṭheón.
Him ṭhá Scýld gewát
Tó gescǽp-hwíle,
Fela-hrór, feran,
On Freán waere.
Hí hyne ṭhá aet-bǽron
Tó brimes farothe,
Swaese gesithas,
Swá he selfa bǽd,
Ṭhendan wordum weold,
60 Wine Scýldinga,
Leóf land-fruma;
Lange áhte!
Ṭhǽr aet hýthe stód
Hringed-stefna,
Isig and út-fus,
Aethelinges faer.
Aledon ṭhá
Leófne ṭheóden,
Beága brýttan,
70 On bearm scipes,
Mǽrne bé maeste,
Ṭhǽr wǽs mádma fela,
Of feor-wégum,
Fraetwa, gelaeded.
Ne hýrde ic cymlicor
Ceól gegyrwan

Hilde-waepnum
And heatho-wǽdum,
Billum and byrnum.
80 Him on bearme lǽg
Mádma menigo,
Ṭḥá him mid scoldon
On flódes ǽhte
Feor gewítan.
Ná-laes hí hine laessan
Lacum teódon,
Ṭḥeód-gestreónum,
Ṭḥonne ṭḥá dydon,
Ṭḥe hine aet frum-sceafte
90 Forth onsendon,
Aenne ofer ythe,
Umbor-wesendne.
Ṭḥá-gyt híe him asetton
Segen gyldenne,
Heáh-ofer heáfod;
Leton holm beran;
Geáfon on garsecg.
Him wǽs geomor sefa,
Murnende mód.
100 Menn ne cuthon
Secgan tó sóthe,
Sele raedenne,
Haeleth under heofenum,
Hwá ṭḥǽm hlaeste onfeng.

I.

Ṭḥá wǽs on burgum
Beówulf Scýldinga
Leóf leód-cyning,

Lange ṭḥrage;
Folcum gefraege;—
110 Faeder ellor hwearf,
Aldor of earde,—
Oth-ṭḥaet him eft onwóc
Heáh Healfdene;
Heold ṭḥendan lifde,
Gamol, and guth-reów,
Glaede Scýldingas.
Ṭḥaém feower bearn,
Forth gerimede,
In worold wócon,
120 Weoroda raeswan,
Heórogár and Hróthgár,
And Hálga til;
Hýrde ic ṭḥaet Elan cwen
Wearth Ongenṭḥeowes,
Heatho-Scylfinges,
Heals-gebedda.
Ṭḥá wáes Hróthgáre
Here-spéd gyfen,
Wíges weorth-mynd,
130 Ṭḥaet him his wine-máegas
Georne hýrdon,
Oth-ṭḥaet seó geoguth geweox
Mágo-driht micel.
Him on mód be-arn,
Ṭḥaet he heal-réced
Hátan wolde,
Médo-aern micel,
Menn gewyrcean,
Ṭḥone yldo-bearn
140 Aefre gefrunon;
And ṭḥáer on-innan
Eall gedáelan

Geongum and ealdum,
Swylc him God sealde,
Búton folc-scáre
And feorum gumena.
Ṭḥá ic wíde gefraegn
Weorc gebannan
Manigre maégthe,
150 Geond ṭḥisne middan-geard,
Folc-stéde fraetwan.
Him on fyrste gelamp,
Aedre mid yldum,
Ṭḥaet hit wearth eall geáro,
Heal-aerna maest:
Scóp him Heort naman,
Se-ṭḥe his wordes geweald
Wíde haefde.
He beót ne aléh;
160 Beágas dáelde,
Sinc aet symle;
Séle hlifade;
Heáh and horn-geáp,
Heatho-wylma bád
Láthan líges.
Ne wáes hit lange ṭḥá-gen,
Ṭḥáet se secg hete
Athum swerian;
Aefter wael-níthe
170 Waecnan scolde;
Ṭḥá se ellen-gáest
Earfothlice
Ṭḥrage geṭḥólode,
Se-ṭḥe in ṭḥystrum bád,
Ṭḥaet he dogora gehwám
Dreám gehýrde
Hlúdne in healle;

Ṭhaér waés hearpan sweg,
Swutol sang scópes.
180 Saégde se ṭhe cuthe
Frum-sceaft fira
Feorran reccan:
Cwaéth ṭhaet se Aelmihtiga
Eorthan worhte,
Wlíte-beorhtne wang,
Swá waeter bebugeth;
Gesette sige-hréthig
Sunnan and monan,
Leóman tó leohte
190 Land-búendum;
And gefraetwade
Foldan sceátas
Leomum and leáfum;
Líf eác gescóp
Cynna gehwilcum,
Ṭhára ṭhe cwice hwyrfath.
Swá ṭhá driht-guman
Dreámum lifdon
Eádiglice,
200 Oth-ṭhaet án ongan
Fyrene fremman,
Feónd on helle.
Waés se grimma gaést
Grendel háten,
Maéra mearc-stapa,
Se-ṭhe móras heold,
Fen and faesten;
Fifel-cynnes eard
Won-saeli wer
210 Weardode hwíle,
Siththan hine Scyppend
Forscrifen haefde.

In Caines cynne
Þone cwealm gewræc
Ece Drihten,
Þaes-þe Abel slóg:
Ne gefeáh he þáere fáehthe;
Ac he hine feor forwræc,
Metod for þý máne,
220 Man-cynne fram.
Þánon untydras
Ealle onwócon,
Eótenas and Ylfe
And Orceas,
Swylce gigantas,
Þá with Gode wunnon
Lange þrage:
He him þaes leán forgeald.

V.

Stræt wæs stán-fah,
Stíg wísode
Gumum aet-gaedere;
640 Guth-byrne scán,
Heard, hand-locen,
Hring-íren scír
Sang in searwum
Þá híe tó séle furthum,
In hyra grýre-geatwum,
Gangan cwómon.
Setton sæ-methe
Síde scýldas,
Rondas regn-hearde,
650 With þaes récedes weall;
Bugon þá tó bence,

Byrnan hringdon,
Guth-searo gumena;
Gáras stódon
Sáe-manna searo,
Sámod aet-gaedere,
Aesc-holt ufan graeg;
Wáes se íren-ṭḥreat
Waepnum gewurthad.
660 Ṭḥá ṭḥaér wlonc haeleth
Oret-mecgas
Aefter haelethum fraegn:
"Hwánon ferigeath ge
Faette scýldas,
Graége syrcan,
And grim-helmas,
Here-sceafta heáp?
Ic eom Hróthgáres
Ar and ombiht;
670 Ne seáh ic ell-ṭḥeódige,
Ṭḥus manige menn,
Módiglícran:
Wéne ic ṭḥaet ge for wlenco,
Nalles for wraec-sithum,
Ac for hige-ṭḥrymmum,
Hróthgár sóhton."
Him ṭḥá ellen-róf
Andswarode,
Wlanc Wedera leód,
680 Word aefter spráec,
Heard under helme:
"We synt Higelaces
Beod-geneátas;
Beówulf is mín nama;
Wille ic asecgan
Suna Healfdenes,

Maérum ṭheódne,
Mín aerende,
Aldre ṭhínum,
690 Gif he us ge-unnan wille
Ṭhaet we hine swá gódne
Grétan móton."
Wulfgár mathelode,
Ṭhaet wáes Wendla leód,
Wáes his mód-sefa
Manigum gecythed,
Wíg and wísdóm:
"Ic ṭhaes wine Deniga,
Freán Scýldinga,
700 Frinan wille,
Beága brýttan,
Swá ṭhú béna eart,
Ṭheóden maérne,
Ymb ṭhínne sith,
And ṭhé ṭhá andsware
Aedre gecythan,
Ṭhe me se góda
Agifan ṭhenceth."
Hwearf ṭhá hraedlice
710 Ṭhaér Hróthgár sáet,
Eald and unhár,
Mid his eorla gedrihte,
Eóde ellen-róf
Ṭhaet he for eaxlum gestód
Deniga freán;
Cuthe he duguthe ṭheaw.
Wulfgár mathelode
Tó his wine-drihtne:
"Hér syndon geferede,
720 Feorran cumene
Ofer geofenes begang,

Geáta leóda;
Ṭhone yldestan
Oret-mecgas
Beówulf nemnath;
Hý bénan synt
Ṭhaet híe, ṭheóden mín,
With ṭhé móton
Wordum wrixlan;
730 Nó ṭhú him wearne geteóh,
Ṭhínra gegn-cwida
Glaedman, Hróthgár;
Hý on wíg-getáwum
Wyrthe ṭhinceath
Eorla ge-áehtlan;
Huru se aldor deáh
Se ṭhaém heatho-rincum
Hider wísade."

VIII.

Hunferth mathelode,
Ecgláfes maég,
Ṭhe aet fótum sáet
Freán Scýldinga;
Onband beado-rúne.
Wáes him Beówulfes sith,
Módges mére-faran,
Micel aef-ṭhunca;
1000 Forṭhón-ṭhe he ne uthe
Ṭhaet áenig other mann
Aefre máertha ṭhón má
Middan-geardes
Gehedde under heofenum
Ṭhonne he sylfa:
"Eart ṭhú se Beówulf,

Se-ṭḥe with Brecan wunn
On sídne sǽ
Ymb sund-flíte,
1010 Ṭḥǽr git for wlence
Wada cunnedon,
And for dol-gilpe
On deóp-waeter
Aldrum nethdon?
Ne inc ǽnig mann,
Ne leóf ne láth,
Beleán mihte
Sorh-fulne sith.
Ṭḥá git on sund reowon;
1020 Ṭḥǽr git eagor-streám
Earmum ṭḥeáhton,
Mǽton mére-strǽta,
Mundum brugdon,
Glidon ofer garsecg;
Geofon-ythum
Weol wintres wylm;
Git on waeteres ǽhte
Seofon-niht swuncon;
He ṭḥé aet sunde ofer-flá
1030 Haefde máre maegen.
Ṭḥá hine on morgen-tíd
On Heatho-rǽmes
Holm up-aetbǽr,
Ṭḥónon he gesóhte
Swaesne ethel,
Leóf his leódum,
Land Brondinga,
Freotho-burh faegere,
Ṭḥǽr he folc áhte
1040 Burh and beágas.
Beót eall with ṭḥé

Sunu Beánstánes
Sóthe gelǽeste.
Ṭhónne wéne ic tó ṭhé
Wyrsan ṭhinges,
Ṭheáh ṭhú heatho-raesa
Gehwǽere dohte
Grimre guthe,
Gif ṭhú Grendles dearst,
1050 Niht-langne fyrst,
Neán bídan."
Beówulf mathelode,
Bearn Ecgṭheowes,
"Hwaet! ṭhú worn fela,
Wine mín Hunferth,
Beóre druncen,
Ymb Brecan sprǽece,
Sǽgdest fram his sithe;
Sóth ic tálige,
1060 Ṭhaet ic mére-strengo
Máran áhte,
Earfotho on ythum,
Ṭhonne ǽnig other mann.
Wit ṭhaet gecwǽedon,
Cniht-wesende,
And ge-beótedon,—
Wǽeron bégen ṭhá-git
On geogoth-feore,—
Ṭhaet wit on garsecg út
1070 Aldrum nethdon;
And ṭhaet ge-aefndon swá.
Haefdon swurd nacod
Ṭhá wit on sund reowon
Heard on handa;
Wit unc with hron-fixas
Werian ṭhóhton.

Ne he wiḥt fram me
Flód-ythum feor
Fleótan meahte,
1080 Hrathor on holme;
Nó ic fram him wolde.
Ṭḥá wit aet-somne
On sáe wáeron
Fif nihta fyrst,
Oth-ṭḥaet unc flód to-dráf;
Wadu weallende
Wedera cealdost,
Nipende niht,
And northan wind
1090 Heatho-grim and-hwearf;
Hreó wáeron ytha.
Wáes mére-fixa
Mód on-hrered.
Ṭḥáer me with láthum
Líc-syrce mín,
Heard, hand-locen,
Helpe gefremmede;
Beado-hráegl broden
On breostum láeg,
1100 Golde ge-gyrwed.
Me tó grunde teáh
Fah feónd-scátha,
Faeste haefde
Grim on grápe;
Hwaethre me gyfed wearth
Ṭḥaet ic aglaecan
Orde geráehte,
Hilde-bille;
Heatho-raes fornam
1110 Mihtig mére-deór
Ṭḥurh míne hand."

IX.

"Swá mec gelóme
Láthge teónan
Ṭhreatedon ṭhearle;
Ic him ṭhenode
Deóran sweorde
Swa hit gedefe wǽs:
Naes híe ṭhǽre fylle
Gefeán haefdon,
1120 Mán-fordǽdlan,
Ṭhaet híe me ṭhegon,
Symbel ymb-sǽton,
Sǽ-grunde neáh.
Ac on mergenne,
Mécum wúnde,
Bé yth-láfe
Uppe lǽgon,
Sweordum a-swefede;
Ṭhaet sythhan ná,
1130 Ymb brontne ford,
Brim-lithende
Láde ne letton.
Leoht eástan cóm,
Beorht beácen Godes,
Brimu swathredon,
Ṭhaet ic sǽ-naessas
Geseón mihte,
Windige weallas.
Wyrd oft nereth
1140 Un-faegne eorl,
Ṭhónne his ellen deáh;
Hwaethere me gesaelde
Ṭhaet ic mid sweorde of-slóh
Nicoras nigene.

Nó ic on-niht ge-fraegn
Under heofones hwealf
Heardran feóhtan,
Ne on eg-streámum
Earmran mannan;
1150 Hwaethere ic fare feng,
Feore gedigde,
Sithes wérig;
Ṭḥá mec sáe oth-báer,
Flód aefter farothe,
On Finna land,
Wadu weallende.
Nó ic wiht fram ṭḥé
Swylcra searo-nítha
Secgan hyrde,
1160 Billa brogan;
Breca naefre git
Aet heatho-lace,
Ne ge-hwaether incer,
Swá deórlice
Dáede gefremmede,
Fágum sweordum.
Nó ic ṭḥaes gylpe,
Ṭḥeáh ṭḥú ṭḥínum bróthru
Tó bánan wurde,
Heáfod-máegum,
1170 Ṭḥaes ṭḥú in helle scealt
Werhtho dreogan,
Ṭḥeáh ṭḥín wit duge.
Secge ic ṭḥé tó sóthe,
Sunu Ecgláfes,
Ṭḥaet naefre Grendel swá
Grýra gefremmede,
Atol aeglaeca,
Ealdre ṭḥínum,

Hyntho on Heorote,
Gif ṭḥín hige wǽere,
Sefa, swá searo-grim
Swá ṭḥú-self tálast.
Ac he hafath onfunden
Ṭḥaet he ṭḥá fǽhthe ne ṭḥearf,
Atole ecg-ṭḥraece,
Eower leóde
Swithe on-sittan,
Sige-Scýldinga;
Nymeth nýd-báde,
Nǽnegum árath
Leóde Deninga,
Ac he on-lust wígeth,
Swefeth, on-sendeth;
Secce ne wéneth
Tó Gár-Denum;
Ac ic ḥim Geáta sceal
Earfoth and ellen,
Ungeáre nú,
Guthe gebeódan.
Gǽeth eft, se-the mót,
Tó méda módig,
Siththan morgen-leoht
Ofer ylda bearn
Othres dogores,
Sunne, swegl-wered,
Súthan scíneth."
Ṭḥá wǽs on salum
Sinces brýtta,
Gamol-feax and guth-róf,
Geóce gelýfde
Brego Beorht-Dena;
Gehýrde on Beówulfe
Folces hyrde

Faest-raedne geṭḥóht.
Ṭḥaér wáes haeletha hleahtor,
Hlyn swynsode,
Word wáeron wynsumu;
Eóde Wealhṭḥeow forth,
Cwen Hróthgáres;
1220 Cynna gemyndig
Grette, gold-hroden,
Guman on healle;
And ṭḥaet freólice wíf
Ful gesealde
Aerest Eást-Déna
Ethel-wearde;
Báed hine blíthne
Aet ṭḥáere beór-ṭḥege,
Leódum leófne.
1230 He on luste geṭḥáh
Symbel and sele-ful,
Sige-róf cyning.
Ymb-eóde ṭḥá
Ides Helminga
Duguthe and geogothe
Dáel aeg-hwylcne;
Sinc-fatu sealde,
Oth-ṭḥaet sael alamp
Ṭḥaet hió Beówulfe,
1240 Beág-hroden cwen,
Móde geṭḥungen,
Médo-ful aet-báer:
Grette Geáta leód,
Gode ṭḥancode,
Wísfaest wordum,
Ṭḥaes-ṭḥe hire se willa gelamp,
Ṭḥaet heó on áenigne
Eorl gelýfde,

Fyrena frófre.
He ṭhaet ful geṭhâh,
Wael-reów wíga,
Aet Wealhṭheowe,
And ṭhá gyddode,
Guthe gefysed;
Beówulf mathelode,
Bearn Ecgṭheowes:
"Ic ṭhaet hogode,
Ṭhá ic on holm gestáh,
Sǽ-bát gesǽt,
Mid mínra secga gedriht,
Ṭhaet ic ánunga
Eowra leóda
Willan geworhte,
Oththe on wael crunge,
Feónd-grápum faest;
Ic gefremman sceal
Eorlic ellen,
Oththe ende-daeg
On ṭhisse meódu-healle
Mínne gebídan."
Ṭhám wífe ṭhá word
Wel lícodon,
Gilp-cwide Geátes;
Eóde, gold-hroden,
Freólicu folc-cwen
Tó hire freán sittan.
Ṭhá wǽs eft swá ǽr
Inne on healle
Ṭhrýth-word sprecen,
Ṭheód on salum,
Sige-folca sweg,
Oth-ṭhaet semnunga
Sunu Healfdenes

Secean wolde
Aefen-raeste;
Wiste ṭḥǽem aglaecan
Tó ṭḥǽem heáh-sǽle
Hilde geṭḥinged,
Siththan híe sunnan leoht
1290 Geseón meahton,
Oththe nipende
Niht ofer ealle,
Scádu-helma gesceápu,
Scríthan cwóme,
Wan under wolcnum.
Werod eall arás;
Grette ṭḥá
Guma otherne;
Hróthgár, Beówulf,
1300 And him hǽele beád,
Wín-aernes geweald,
And ṭḥaet word acwǽth:
"Naefre ic ǽnegum men
Aer alýfde,
Siththan ic hond and rond
Hebban mihte,
Ṭḥrýth-aern Dena,
Búton ṭḥé nú-ṭḥá.
Hafa nú and geheald
1310 Húsa selest;
Gemyne mǽrthe,
Maegen-ellen cyth,
Waca with wrathum;
Ne bíth ṭḥé wilna gád,
Gif ṭḥú ṭḥaet ellen-weorc
Aldre gedigest."

XI.

Ṭḥá cóm of móre
Under mist-hleóthum
Grendel gangan;
Godes ýrre baér;
Mynte se mán-scátha
Manna cynnes
Sumne besyrwan
1420 In séle ṭḥám heán;
Wód under wolcnum,
Tó-ṭḥaes-ṭḥe he wín-réced,
Gold-séle gumena,
Geárwost wisse,
Fatum fahne;
Ne waés ṭḥaet forma sith
Ṭḥaet he Hróthgáres
Hám gesóhte.
Naefre he on aldor-dagum,
1430 Aer ne siththan,
Heardran haele,
Heal-ṭḥegnas, fand.
Cóm ṭḥá tó récede
Rinc sithian,
Dreámum bedaéled;
Dura sona on-arn
Fýr-bendum faeste;
Syththan he hire folmum fornam;
On-braed ṭḥá beálo-hydig,
1440 Ṭḥá he abolgen waés,
Récedes muthan;
Rathe aefter-ṭḥón
On fagne flór
Feónd treddode;
Eóde ýrre-mód;

Him of eágum stód,
Líge gelícost,
Leóht unfaeger.
Geseáh he in recéde
1450 Rinca manigne
Swefan sibbe, ge-drihte
Sámod aet-gaedere,
Mágo-rinca heáp;
Ṭḥá his mód a-hlóg;
Mynte ṭḥaet he gedáelde,
Aer-ṭḥón daeg cwóme,
Atol aglaeca,
Anra gehwylces
Líf with líce,
1460 Ṭḥá him alumpen wáes
Wist full wéne;
Wáes wyrd ṭḥá-gen,
Ṭḥaet he má ne móste
Manna cynnes
Thicgean ofer ṭḥá niht.
Ṭḥrýth-swyth beheold
Máeg Higelaces
Hú se mán-scátha
Under faer-grípum
1470 Gefaran wolde.
Ne ṭḥaet se aglaeca
Yldan ṭḥóhte,
Ac he gefeng hrathe,
Forman sithe,
Sláependne rinc;
Slat unwearnum,
Bát bán-locan,
Blód áedrum dranc,
Syn-snáedum swealh;
1480 Sona haefde

Unlifigendes
Eall gefeormod,
Fét and folma;
Forth neár aet-stóp;
Nam ṭḥá mid handa
Hige-ṭḥóhtigne
Rinc on raeste,—
Ráehte ongean,
Feónd mid folme,—
490 Se onfeng hrathe
Inwit-ṭḥancum,
And with earm gessét.
Sona ṭḥaet on-funde,
Fyrena hyrde,
Ṭḥaet he ne mette
Middan-geardes,
Eorthan sceáta,
On elran menn,
Mund-grípe máran.
1500 He on móde wearth
Forht, on ferhthe;
Nó ṭḥý ár fram meahte;
Hyge wáes him hin-fus;
Wolde on heolster fleón,
Secan deofla gedraeg;
Ne wáes his drohtath ṭḥáer
Swylc he on ealdor-dagum
Aer gemette.
Gemunde ṭḥá se góda
1510 Máeg Higelaces
Aefen-spraece,
Uplang a-stód,
And him faeste withfeng;
Fingras burston,
Eóten wáes út-weard;

Eorl furthur stóp;
Mynte se máera,
Hwáer he meahte swá,
Wídre gewindan,
1520 And on wég ṭḥánon
Fleón on fen-hofu;
Wiste his fingra geweald
On grames grápum,
Ṭḥaet he wáes geócor.
Siththan se hearm-scátha
Tó Heorote ateáh,
Dryht-séle dynede,
Denum eallum wearth,
Ceaster-búendum,
1530 Cénra gehwylcum,
Eorlum, eálu scerpen;
Yrre wáeron bégen,
Réthe ren-weardas;
Réced hlynsode.
Ṭḥá wáes wundor micel
Ṭḥaet se wín-séle
With-haefde heatho-deórum,
Ṭḥaet he on hrusan ne feol,
Faeger fold-bold;
1540 Ac he ṭḥaes faest wáes,
Innan and útan,
Iren-bendum,
Searo-ṭḥancum be-smithod.
Ṭḥáer fram syle abeág
Médu-benc manig,
Míne gefráege,
Golde geregnad,
Ṭḥáer ṭḥá graman wunnon.
Ṭḥaes ne wéndon áer
1550 Witan Scýldinga,

Thaet hit á mid geméte
Manna sénig,
Máetollic and ban-fág,
To-brecan meahte,
Listum to-lucan,
Nymṭhe líges faethm
Swulge on swáthule.
Sweg up-astáh,
Niwe geneáhhe;
North-Denum stód
Atelic egesa,
Anra gehwylcum
Ṭhára ṭhe of wealle
Wóp gehýrdon,
Grýre-leóth galan
Gódes andsacan,
Sigeleásne sang,
Sár wánigean.
Hell-haefte on heold
70 Hine tó faeste,
Se-ṭhe manna wáes
Maegene strengest
On ṭháem daege
Ṭhisses lífes.

XX.

Hróthgár mathelode,
Helm Scýldinga;
"Ne frin ṭhú aefter salum,
Sorh is geniwod
Denigea leódum;
Dead is Aeschere,
Yrmenláfes

Yldra bróthor
2650 Mín rún-wita,
And mín raed-bora,
Eaxl-gestealla
Ṭhónne we on orlege
Hafelan weredon,
Ṭhónne hniton féthan,
Eoferas cnysedon;
A scolde eorl wesan
Aer-gód swylc Aeschere wǽs-
Wearth him on Heorote
2660 Tó hand-bánan
Wael-gǽst waefre.
Ic ne wát hwaether
Atol aesc-wlanc
Eft-sithas teáh,
Fylle gefǽgnod;
Heó ṭhá fǽhthe wrǽec
Ṭhe ṭhú gystran-niht
Grendel cwealdest
Ṭhurh hǽstne hád,
2670 Heardum clammum;
For-ṭhán he tó lange
Leóde míne
Wánode and wyrde,
He aet wíge gecrang,
Ealdres scyldig,
And nú other cwóm,
Mihtig mán-scátha,
Wolde hyre mǽg wrecan.
Ge feor hafath
2680 Fǽhthe ge-stǽled,
Ṭhaes-ṭhe ṭhincean maeg
Ṭhegne manigum
Se-ṭhe aefter sinc-gyfan

On sefan greóteth,
Hrethre beálo-hearde;
Nú seó hand licgeth
Seó-ṭhe eow wel hwylcra
Wilna dohte.
Ic ṭhaet land-búende,
Leóda míne,
Sele raedende,
Secgan hyrde
Ṭhaet híe gesawon
Swylce twégen
Micle mearc-stapan
Móras healdan,
Ellor-gaestas,
Ṭhaera other waes,
Ṭhaes-ṭhe híe gewíslicost
Gewitan meahton,
Idese onlícnes,
Other earm-sceapen,
On weres waestmum,
Wraec-lástas traed,
Nemne he waes mára
Ṭhonne aenig other mann,
Ṭhone of geár-dagum
Grendel nemnodon
Fold-búende.
Nó híe faeder cunnon,
Hwaether him aenig waes
Aer acenned
Dyrnra gásta.
Híe dygel-land
Werigeath, wulf-hleóthu,
Windige naessas,
Frecne fen-gelád
Ṭhaer firgen-streám

Under naessa genipu
2720 Nither gewíteth,
Flód under foldan.
Nis ṭḥaet feor heónon,
Mil gemearces,
Ṭḥaet se mére standeth,
Ofer ṭḥǽem hangiath
Hrind-bearwas;
Wudu wyrtum faest
Waeter ofer-helmath.
Ṭḥǽer maeg nihta gehwǽem
2730 Níth-wundor seón,
Fýr on flóde;
Nó ṭḥaes fród leofath
Gumena bearna
Ṭḥaet ṭḥone grund wite.
Ṭḥeáh ṭḥe haeth-stapa
Húndum ge-swenced,
Heorot hornum trum,
Holt-wudu sece,
Feorran ge-flymed,
2740 Aer he feorh seleth,
Aldor, on ófre
Aer he in wille
Hafelan hýdan;
Nis ṭḥaet heóru stow!
Ṭḥónon yth-geblond
Up-astígeth
Won tó wolcnum
Ṭḥónne wind styreth
Láth-gewedru,
2750 Oth-ṭḥaet lyft drysnath,
Roderas reótath.
Nú is se raed gelang
Eft aet ṭḥé ánum;

Eard gyt ne canst,
Frecne stowe
Þaer þú findan miht
Fela-synnigne secg;
Sec gif þú dyrre,
Ic þé þá fáehthe
Feó leánige,
Eald-gestreónum
Swá ic aer dyde,
Wundum golde,
Gyf þú on wég cymest."

XXXVII.

Þá ic aet þearfe gefraegn
Þeód-cyninges
Andlangne eorl
Ellen cythan,
Craeft and cénthe,
Swá him gecynde wáes,
Ne hedde he þaes hafelan,
Ac seó hand gebarn
Módiges mannes
Þaer he his máege healp,
Þá he þone níth-gáest
Niothor hwaene slóh;
Secg on searwum,
Þaet þaet sweord gedeáf;
Fáh and faeted,
Þaet þaet fýr ongan
Swethrian syththan.
Þá-gen self cyning
Geweold his gewitte;
Wael-seax gebraed,

Biter and beadu-scearp,
Þaet he on byrnan wǽg;
Forwrát Wedra helm
Wyrm on middan,
Feónd gefylde,
Ferh-ellen wrǽc,
And hí hyne þá bégen
Abroten haefdon,
Sib-aethelingas,—
Swylc sceolde secg wesan
Þegn aet þearfe;—
Þaet þám þeódne wǽs
Sithes sige-hwíl,
Sylfes dǽdum,
Woruld-geweorces.
Þá seó wúnd ongan
Þe him se eorth-draca
Aer geworhte,
Swélan and swellan;
He þaet sona onfand,
Þaet him on breostum
Beálo-níth weoll,
Attor on innan.
Þá se aetheling geóng
Þaet he bé wealle
Wís-hycgende
Gesǽt on sesse;
Seáh on enta geweorc,
Hú þá stán-bogan
Stapulum faeste
Ece eorth-réced
Innan healde.
Hyne þá mid handa
Heóro-dreórigne,
Þeóden mǽrne,

Þegn ungeméte til,
Wine-dryhten his
Waetere geláfede,
Hilde-sáedne,
And his háele on-speón.
Beówulf mathelode;
He ofer benne spráec,
Wúnde wael-bleáte;
Wisse he geárwe
Þaet he daeg-hwíla
Gedrogen haefde,
Eorthan wynne;
Þá wáes eall sceacen
Dogor-gerímes,
Death ungeméte neáh:
"Nú ic suna mínum
Syllan wolde
Guth-gewáedu,
Þáer me gifed swá
Aenig yrfe-weard
Aefter wurde,
Líce gelenge.
Ic þás leóde heold
Fiftig wintra;
Náes se folc-cyning
Ymb-sittendra
Aenig þára,
Þe mec guth-winum
Grétan dorste,
Egesan teón.
Ic on earde bád
Máel-gesceafta,
Heóld mín téla,
Ne sóhte searo-níthas,
Ne me swór fela

Atha on unriht;
Ic ṭḥaes ealles maeg,
Feorh-bennum seoc,
Gefeán habban,
Forṭḥám me wítan ne ṭḥearf
Wealdend fira
5480 Morthor-beále maéga,
Ṭḥónne mín sceaceth
Líf of lice.
Nú ṭḥú lungre geóng
Hord sceawian
Under hárne stán,
Wígláf leófa!
Nú se wyrm licgeth,
Swefeth sáre wúnde,
Since bereáfod.
5490 Beó nú on ófeste,
Ṭḥaet ic áer-wélan,
Gold-aéhte, ongite;
Geáre sceawige
Swegel-searo-gimmas,
Ṭḥaet ic ṭḥý seft maege
Aefter máthm-wélan
Mín alaétan
Líf, and leódscipe
Ṭḥone ic lange heold."

XLIII.

Him ṭḥá gegiredon
Geáta leóda
6270 Ad on eorthan,
Unwáclicne,
Helm-behongenne,

Hilde-bordum,
Beorhtum byrnum,
Swá he béna wáes.
Alegdon ṭḥá tó-middes
Máerne ṭḥeóden
Haeleth heófende,
Hláford leófne;
Ongunnon ṭḥá on beorge
Báel-fýra maest,
Wígende weccan;
Wudu-réc astáh
Sweart of swic-ṭḥóle;
Swógende let,
Wópe bewunden;
Wind-blond gelǽg
Oth-ṭḥaet he ṭḥá bán-hús
Gebrocen haefde,
Hat on hrethre;
Higum unróte,
Mód-ceáre máendon
Man-dryhtnes cwealm..
* * *
* * *
* * *
Geworhton ṭḥá
Wedra leóda
Hláew on lide,
Se wáes heáh and brád,
Waeg-lithendum
Wíde tó seónne,
And betimbredon,
On tyn dagum,
Beadu-rófes beácn,
Branda máerost;
Wealle beworhton

Swá hyt weorthlicost
Fore-snotre menn
Findan mihton;
6320 Hí on beorg dydon
Beágas and beorht-siglu,
Ealle swylce hyrsta
Swylce on horde áer
Níth-hydige menn
Genumen haefdon;
Forleton eorla gestreón
Eorthan healdan,
Gold on greóte,
Thaer hyt nú-gen licgeth
6330 Ealdum swá unnýt
Swá hit iú waes.
Thá ymbe hlaew ridon
Hilde-deórra
Aethelinga sceár,
Ealra twelfa;
Woldon ymb-cwethan
Cyning, maenan,
Word-gyd wrecan,
Sylfe sprecan;
6340 Eáhtodon eorlscipe,
And his ellen-weorc
Duguthum démdon,
Swá hit gedefe bíth
Thaet man his wine-dryhten
Wordum hérge,
Ferhthum freóge,
Thónne he forth scyle
Of líc-haman
Laene weorthan.
6350 Swá be-gnornodon
Geáta leóda

Hláford sínne,
Heorth-geneátas;
Cwaédon ṭḥaet he waére
Wurold-cyninga,
Manna, mildust,
And man-ṭḥwaerust,
Leódum líthost,
And lóf-geórnost!

XIX. THE BATTLE OF MALDON,

AND

ATH OF THE EALDORMAN BYRHTNOTH.

A FRAGMENT.

. . . Ṭḥá ṭḥaér Byrthnóth ongan
Beornas trymian,
Rád and raedde;
Rincum taéhte
Hú hí sceoldon standan,
And ṭḥone stéde healdan;
And baéd ṭḥaet hyra randas
Rihte heoldon
Faeste mid folmum,
And ne forhtedon ná.
Ṭḥá he haefde ṭḥaet folc
Faegre getrymed,
He líhte ṭḥá mid leódon,
Ṭḥaér him leófost waés,
Ṭḥaér he his heorth-werod

Holdost wiste.
Ṭḥá stód on staéthe,
Stithlice clypode,"
Wícinga ar,
20 Wordum maelde,
Se on-beót abeád,
Brim-lithendra
Aerende, tó ṭḥám eorle
Ṭḥaér he on ófre stód:
"Me sendon tó ṭḥé
Saé-menn snelle;
Heton ṭḥé secgan
Ṭḥaet ṭḥú móst sendan rathe
Beágas with gebeorge;
30 And eow betere is
Ṭḥaet ge ṭḥisne gár-raes
Mid gafole forgyldon,
Ṭḥonne we swá hearde
Hilde daélon;
Ne ṭḥurfe we us spillan;
Gif ge spédath tó ṭḥám,
We willath with ṭḥám golde
Grith faestnian.
Gyf ṭḥú ṭḥaet geraedest,
40 Ṭḥe hér ricost eart,
Ṭḥaet ṭḥú ṭḥíne leóda
Lýsan wille,
Syllan saé-mannum,
On hyra sylfra dóm,
Feóh with freóde,
And niman frith aet us,
We willath mid ṭḥám sceattum
Us tó scype gangan,
On flót feran,
50 And eow frithes healdan."

Byrhtnóth mathelode,
Bord hafenode,
Wand wácne aesc,
Wordum maelde,
Yrre and án-raed,
Ageáf him andsware:
" Gehýrst ṭḥú, sáe-lida,
Hwaet ṭḥis folc secgeth,
Hí willath eow tó gafole
60 Gáras syllan,
Aetternne órd,
And ealde swurd,
Ṭḥá here-geáte ṭḥe eow
Aet hilde ne deah.
Brim-manna bóda,
Abeód eft ongean,
Secge ṭḥínum leódum
Micle láthre spell,
Ṭḥaet hér stynt unforcuth
70 Eorl mid his werode,
Ṭḥe wile ge-algian
Ethel ṭḥisne,
Aethelraedes eard,
Ealdres mínes,
Folc and foldan;
Feallan sceolon
Haéthene aet hilde;
Tó heanlic me ṭḥinceth,
Ṭḥaet ge mid úrum sceattum
80 Tó scype gangon
Unbefóhtene;
Nú ge ṭḥus feor hider
On úrne earde
In-becómon,
Ne sceole ge swá softe

Sinc gegangan;
Us sceal órd and ecg
Aer geséman,
Grim guth-plega,
90 Aer we gafol syllon."
Het ṭhá bord beran,
Beornas gangan,
Ṭhaet hí on ṭhám eá-staéthe
Ealle stódon.
Ne mihte ṭhaér for waetere
Werod tó ṭhám othrum;
Ṭhaér cóm flówende
Flód aefter ebban;
Lucon lagu-streámas.
100 Tó lang hit him ṭhúhte,
Hwaénne hí tógaedere
Gáras beron.
Hí ṭhaér Pantan streám
Mid prasse bestódon,
Eást-Seaxena órd,
And se aesc-here;
Ne mihte hyra aénig
Othrum derian,
Búton hwá ṭhurh flánes flýht
110 Fyl gename.
Se flód út-gewát;
Ṭhá flótan stódon geárowe,
Wícinga fela
Wíges georne.
Het ṭhá haeletha hleó
Healdan ṭhá bricge
Wígan wíg-heardne,
Se waés háten Wulfstán,
Cafne mid his cynne,
120 Ṭhaet waés Ceólan sunu,

Þe þone forman mann
Mid his francan ofsceát,
Þe þǽr baldlicost
On þá bricge stóp.
Þǽr stódon mid Wulfstáne
Wígan unforhte,
Aelfhere and Maccus,
Módige twégen;
Þá noldon aet þám forda
130 Fleám gewyrcan,
Ac hí faestlice
With þá fýnd weredon
Þá-hwíle-þe hí waepna
Wealdan móston.
Þá hí þaet ongeaton,
And georne gesawon,
Þaet hí þǽr bricg-weardas
Bitere fundon;
Ongunnon lytegian
140 Þá láthe gystas;
Bǽdon þaet hí up-gangan
Agan móston,
Ofer þone ford faran,
Féthan lǽdan.
Þá se eorl ongan,
For his ofermóde,
Alýfan landes tó fela
Láthere þeóde;
Ongean ceallian þá,
150 Ofer cald waeter;—
Byrhthelmes bearn,
Beornas gehlyston:—
"Nú eow is gerýmed,
Gáth recene tó us,
Guman tó guthe,

God ána wát
Hwá ṭḥáere wael-stowe
Wealdan móte."
Wódon ṭḥá wael-wulfas,
160 For waetere ne murnon,
Wícinga werod,
West ofer Pantan,
Ofer scír waeter,
Scýldas wáegon,
Lid-menn tó lande
Linda báeron,
Ṭḥáer ongean gramum
Geárowe stódon
Byrhtnóth mid beornum;
170 He mid bordum het
Wyrcan ṭḥone wí-hagan,
And ṭḥaet werod healdan
Faeste with feóndum.
Ṭḥá wáes fóht neáh,
Tír aet getóhte;
Wáes seó tíd cumen
Ṭḥaet ṭḥáer faege menn
Feallan sceoldon;
Ṭḥá wearth hreám ahafen,
180 Hremmas wundon,
Eárn áeses georn,
Wáes on eorthan cyrm.
Hí leton ṭḥá of folmum
Feol-hearde spéru,
Gegrundene
Gáras fleógan,
Bogan wáeron bysige,
Bord órd onfeng,
Biter wáes se beadu-raes,
190 Beornas feollon,

On gehwaethere hand
Hyssas lagon;
Wúnd wearth Wulfmaér,
Wael-reste geceás,
Byrhtnóthes maég,
He mid billum wearth,
His swuster sunu,
Swithe forheáwen.
Ṭhaér wearth wícingum
200 Wither-leán agifen;
Gehýrde ic ṭhaet Eádweard
Anne slóge
Swithe mid his swurde,
Swenges ne wyrnde,
Ṭhaet him aet fótum feoll
Faege cempa;
Ṭhaes him his ṭheóden
Ṭhanc gesaéde,
Ṭhám búr-ṭhene,
210 Ṭhaet he byre haefde.
Swá stemnetton,
Stith-hugende,
Hyssas aet hilde,
Hogodon georne
Hwá ṭhaér mid órde
Aerost mihte
On faegean men
Feorh gewinnan,
Wígan mid waepnum:
220 Wael feol on eorthan;
Stódon stéde-faeste;
Stihte hí Byrhtnóth;
Baéd ṭhaet hyssa gehwylc
Hogode tó wíge,
Ṭhe on Dénum wolde

Dóm gefeóhtan.
Wód ṭḥá wíges heard,
Waepen up-ahóf,
Bord tó gebeorge,
230 And with ṭḥaes beornes stóp;
Eóde swá án-raed,
Eorl tó ṭḥám ceorle,
Aegṭḥer hyra othrum
Yfles hogode;
Sende ṭḥá se sáe-rinc
Súthernne gár,
Ṭḥá gewúndod wearth
Wígena hláford;
He sceáf ṭḥá mid ṭḥám scýlde,
240 Ṭḥaet se sceaft to-baerst,
And ṭḥaet spére sprengde
Ṭḥaet hit sprang ongean;
Gegremod wearth se guth-rinc,
He mid gáre stang
Wlancne wícing
Ṭḥe him ṭḥá wúnde forgeáf.
Fród wáes se fyrd-rinc,
He let his francan wádan
Ṭḥurh ṭḥaes hysses hals;
250 Hand wísode
Ṭḥaet he on ṭḥám faer-sceáthan
Feorh geráehte,
Ṭḥá he otherne
Ofstlice sceát,
Ṭḥaet seó byrne to-baerst;
He wáes on breostum wúnd
Ṭḥurh ṭḥá hring-locan;
Him aet heortan stód
Aetterne órd.
260 Se eorl wáes ṭḥe blíthra,

Hlóh ṭḥá módi mann,
Sǽde Metode ṭḥanc
Ṭḥaes daeg-weorces,
Ṭḥe him Drihten forgeáf.
Forlet ṭḥá drenga sum
Daroth of handa,
Fleógan of folman,
Ṭḥaet se tó-forth gewát
Ṭḥurh ṭḥone aethelan
270 Aethelraedes ṭḥegen.
Him bé healfe stód
Hyse unweaxen,
Cniht on gecampe,
Se full caflice
Braed of ṭḥǽem beorne
Blódigne gár,
Wulfstánes bearn,
Wulfmǽer se geonga;
Forlet for-heardne
280 Faran eft ongean;
Ord in-gewód,
Ṭḥaet se on eorthan lǽg
Ṭḥe his ṭḥeóden ǽer
Ṭḥearle geráehte.
Eóde ṭḥá gesyrwed
Secg to ṭḥám eorle,
He wolde ṭḥaes beornes
Beágas gefeccan,
Reáf and hringas
290 And gerenod swurd.
Ṭḥá Byrhtnóth braed
Bill of scǽthe,
Brád and brún-ecg,
And on ṭḥá byrnan slóh;
Rathe hine gelette

Lid-manna sum,
Þá he þaes eorles
Earm amyrde;
Feoll þá tó foldan
300 Fealo-hilte swurd,
Ne mihte he gehealdan
Heardne méce,
Waepnes wealdan.
Þá-gyt þaet word gecwæth
Hár hilde-rinc;
Hyssas bylde,
Bæd gangan forth
Góde geferan;
Ne mihte þá on fótum leng
310 Faeste gestandan;
He tó heofenum wlát:
"Geþance þé, þeóda Waldend,
Ealra þæra wynna
Þe ic on worulde gebád;
Nú ic áh, milde Meotod,
Maeste þearfe,
Þaet þú mínum gáste
Gódes ge-unne,
Þaet mín sawul tó þé
320 Sithian móte,
On þín geweald,
Þeóden engla,
Mit frithe ferian;
Ic eom frimdi tó þé
Þaet hí hell-sceáthan
Hynan ne móton!"
Þá hine heowon
Hæthene scealcas,
And bégen þá beornas
330 Þe hím bíg-stódon;

Aelfnóth and Wulfmǽr bégen
Lágon ṭḥá on-emn
Hyra freán,
Feorh gesealdon.
Hí bugon ṭḥá fram beaduwe
Ṭḥe ṭḥǽr beón noldon;
Ṭḥǽr wearth Oddan bearn
Aerest on fleáme,
Gódric, fram guthe,
340 And ṭḥone gódan forlet,
Ṭḥe him manigne oft
Meár gesealde;
He gehleop ṭḥone eóh,
Ṭḥe áhte his hláford,
On ṭḥám geráedum,
Ṭḥe hit riht ne wǽs,
And his bróthru mid him,
Bégen ǽrdon,
Gódrinc and Gódrig,
350 Guthe ne gýmdon,
Ac wendon fram ṭḥam wíge,
And ṭḥone wudu sóhton,
Flugon on ṭḥaet faesten,
And hyra feore burgon,
And manna má ṭḥonne
Hit ǽnig maeth wǽre,
Gif hí ṭḥá geárnunga
Ealle gemundon,
Ṭḥe he him tó duguthe
360 Gedón haefde,
Swá him Offa on-daeg
Aer asǽde,
On ṭḥám methel-stéde,
Ṭḥá he gemót haefde,
Ṭḥaet ṭḥǽr módlice

Manige spraécon,
Ṭhe eft aet ṭhaére hilde
Ṭhólian noldon.
Ṭhá wearth afeallen
370 Ṭhaes folces ealdor,
Aethelraedes eorl;
Ealle gesawon,
Heorth-geneátas,
Ṭhaet hyra hearra láeg.
Ṭhá ṭhaér wendon forth
Wlance ṭhegenas,
Unearge menn,
Efston georne;
Hí woldon ṭhá ealle
380 Other twéga,
Líf forláetan,
Oththe leófne gewrecan.
Swá hí bylde forth
Bearn Aelfrices,
Wíga wintrum geong,
Wordum maelde,
Aelfwine; ṭhá cwáeth he:
"On ellen-spraece gemuna
Ṭhá máelu ṭhe we oft
390 Aet meóda spráécon,
Ṭhónne we on bence
Beót ahófon,
Haeleth on healle,
Ymbe heard gewin;
Nú maeg cunnian
Hwá céne sý.
Ic wille míne aethelo
Eallum gecythan,
Ṭhaet ic wáes on Myrcon
400 Micles cynnes,

Wǽs mín ealda-faeder
Ealhelm háten,
Wís ealdorman,
Woruld-gesaelig.
Ne sceolon me on þǽre þeóde
Þegenas aet-witan,
Þaet ic of þisse fyrde
Feran wille,
Eard gesecan,
410 Nú mín ealdor licgeth
Forheáwen aet hilde:
Me is þaet hearma maest,
He wǽs aegþer mín mǽg
And mín hláford."
Þá he forth-eóde,
Fǽhthe gemunde,
Þaet he mid órde
Anne geræhte
Flótan on þám folce,
420 Þaet se on foldan lǽg,
Forthwegen mid his waepne.
Ongan þá winas manian,
Frýnd and geferan,
Þaet hí forth-eódon,
Offa, gemaelde,
Aesc-holt asceóc:
"Hwaet! þú, Aelfwine, hafast
Ealle gemanode,
Þegenas tó þearfe;
430 Nú úre þeóden lith,
Eorl on eorthan,
Us is eallum þearf,
Þaet úre aeghwylc
Otherne bylde
Wígan tó wíge,

Ṭhá-hwile-ṭhe he waepen maege
Habban and healdan,
Heardne méce,
Gár and gód swurd.
440 Us Gódric haefth,
Earh Oddan bearn,
Ealle beswicene.
Wénde ṭhaes for-mani mann,
Ṭhá he on mearc rád,
On wlancan ṭhám wíge,
Ṭhaet wǽre hit úre hláford;
Forṭhán wearth hér on felda
Folc to-twǽemed,
Scýld-burh to-brocen;
450 Abreóthe his angin,
Ṭhaet he hér swá manigne
Mann aflymde!"
Leófsunu gemaelde,
And his linde ahóf,
Bord tó gebeorge,
He ṭhám beorne oncwǽth:
"Ic ṭhaet geháte,
Ṭhaet ic heónon nelle
Fleón fótes trym,
460 Ac wille furthor gán,
Wrecan on gewinne
Mínne wine-drihten.
Ne ṭhurfon me ymbe Stúr-mére
Stédefaeste haeleth
Wordum aet-witan,
Nú mín wine gecrang,
Ṭhaet ic hláfordleás
Hám sithie,
Wende fram wíge,
470 Ac me sceal waepen niman,

Ord and íren."
  He full ýrre wód,
Feáht faestlice,
Fleám he forhogode.
  Dunnere ṭḥá cwáeth,
Daroth acwehte,
Unorne ceorl,
Ofer eall clypode,
Báed ṭḥaet beorna gehwylc
480 Byrhtnóth wráece:
  "Ne maeg ná wandian
Se-ṭḥe wrecan ṭḥenceth
Freán on folce,
Ne for feore murnan."
  Ṭḥá hí forth-eódon,
Feores hí ne róhton;
Ongunnon ṭḥá hired-menn
Heardlice feóhtan,
Grame gár-berende,
490 And God báedon
Ṭḥaet hí móston gewrecan
Hyra wine-drihten,
And on hyra feóndum
Fyl gewyrcan.
Him se gysel ongan
Geornlice fylstan.
He wáes on North-Hymbron
Heardes cynnes,
Ecgláfes bearn;
500 Him wáes Aescferhth nama.
He ne wandode ná
Aet ṭḥám wíg-plegan,
Ac he fysde forth
Flán genéhe;
Ḥwílon he on bord sceát,

Hwílon beorn táesde;
Aefre ymbe stúnde he sealde
Sume wúnde,
Ṭḥá-hwíle-ṭḥe he waepna
510 Wealdan móste.
Ṭḥá-gyt on órde stód
Eádweard se langa,
Geáro and geornful;
Gylp-wordum spráec,
Ṭḥaet he nolde fleógan
Fót-máel landes,
Ofer baec bugan,
Ṭḥá his betera láeg.
He bráec ṭḥone bord-weall,
520 And with ṭḥá beornas feáht,
Oth-ṭḥaet he his sinc-gyfan
On ṭḥám sáe-mannum
Wurthlice wráec,
Aer he on waele láege.
Swá dyde Aethric,
Aethel gefera,
Fus and forthgeorn,
Feáht eornoste,
Sibyrhtes bróthor,
530 And swithe manig other;
Clufon céllod bord:
Céne hí weredon;
Baerst bordes láerig,
And seó byrne sang
Grýre leóth sum.
Ṭḥá aet guthe slóh
Offa ṭḥone sáe-lidan,
Ṭḥaet he on eorthan feoll,
And ṭḥaér Gaddes máeg
540 Grund gesóhte

Rathe wearth aet hilde
Offa forheáwen;
He haefde ṭheáh geforthod
Ṭhaet he his freán gehet,
Swá he beótode áer
With his beáh-gifan,
Ṭhaet hí sceoldon bégen
On burh rídan,
Hále tó háme,
550 Oththe on here cringan,
On wael-stowe,
Wúndum sweltan.
He láeg ṭhegenlice,
Ṭheódne gehende.
Ṭhá wearth borda gebráec;
Brim-menn wódon,
Guthe gegremode;
Gár oft ṭhurh-wód
Faeges feorh-hús.
560 Forth ṭhá eóde Wístán,
Ṭhurstánes sunu,
With ṭhás secgas feáht;
He wáes on geṭhrang
Hyra ṭhreóra bána,
Aer him Wíglindes bearn
On ṭhám waele láege.
Ṭháer wáes stith gemót;
Stódon faeste,
Wígan on gewinne;
570 Wígende crungon,
Wúndum wérige;
Wael feoll on eorthan.
Oswald and Ealdwald,
Ealle hwíle,
Bégen gebróthru,

Beornas trymedon,
Hyra wine-máegas;
Wordon báedon,
Ṭhaet hí ṭháer aet ṭhearfe
680 Ṭhólian sceoldon,
Unwáclice
Waepna neótan.
Byrhtwald mathelode,
Bord hafenode,
Se wáes eald geneát,
Aesc acwehte,
He full baldlice
Beornas láerde:
"Hige sceal ṭhe heardra,
590 Heorte ṭhe cénre,
Mód sceal ṭhe máre,
Ṭhe úre maegen lytlath.
Hér lith úre ealdor,
Eall forheáwen,
Gód, on greóte;
A maeg gnornian,
Se-ṭhe nú, fram ṭhissum wíg-plegan,
Wendan ṭhenceth.
Ic eom fród freores;
600 Fram ic ne wille,
Ac ic me be-healfe
Mínum hláforde,
Bé swá leófan men,
Licgan ṭhence."
Swá hí Aethelgáres bearn
Ealle bylde,
Gódric tó guthe:
Oft he gár forlet,
Wael-spére windan,
610 On ṭhá wícingas:

Swá he on ṭhám folce
Fyrmest eóde;
Heow and hynde,
Oth-ṭhaet he on hilde gecrang.
Nǽs ṭhaet ná se Gódric
Ṭhe ṭhám guthe forbeáh,——
* * * *

XX. JUDITH.

A FRAGMENT.

X.

Híe ṭhá tó ṭhám symble
Sittan eódon,
Wlance tó wín-gedrince,
Ealle his weá-gesithas,
Bealde byrn-wígende.
Ṭhǽr wǽron bollan steápe
Borene aefter bencum gelóme,
Swylce eác búnan and orcas
Fulle flet-sittendum;
10 Híe ṭhaet faege ṭhegon,
Rófe rond-wígende,
Ṭheáh ṭhaes se rica ne wénde,
Egesful eorla dryhten.
Ṭhá wearth Holófernus,
Gold-wine gumena,
On gyst-sélum;
Hlóh and hlydde,
Hlynede and dynede,

Ṭhaet mihton fira bearn
20 Feorran gehýran,
Hú se stith-móda
Styrmde and gylede;
Módig and médu-gál
Manode geneáhhe
Benc-sittende,
Ṭhaet hí gebaérdon wel.
Swá se inwídda,
Ofer ealne daeg,
Dryht-guman síne
30 Drencte mid wíne,
Swith-mód sinces brýtta,
Oth-ṭhaet híe on swiman lagon;
Ofer-drencte his duguthe ealle,
Swylce híe waéron deathe geslegene,
Agótene góda gehwylces.
Swá het se gumena aldor
Fylgan flet-sittendum,
Oth-ṭhaet fira bearnum
Neáh-laéhte niht seó ṭhystre.
40 Het ṭhá nítha geblonden
Ṭhá eádigan maegth
Ofstum fetigan
Tó his bed-reste,
Beágum gehlaeste,
Hringum gehrodene.
Híe hrathe fremmedon,
Ambýht-scealcas,
Swá him heora ealdor bebeád,
Byrn-wígena brego;
50 Bearhtme stópon
Tó ṭhám gyst-erne,
Ṭhaér hí Iúdithe
Fundon, ferhth-gleáwe,

And ṭḥá frómlice
Lind-wígende
Láedan ongunnon
Ṭḥá torhtan maegth
Tó tráefe ṭḥám heán,
Ṭḥaér se rica hyne
60 Reste on-symbel
Nihtes inne,
Nergende láth,
Holófernus.
Ṭḥaér wáes eall-gylden
Fleóh-net faeger,
And ymbe ṭḥaes folc-togan
Bed ahongen,
Ṭḥaet se beálo-fulla
Mihte wlítan ṭḥurh,
70 Wígena baldor,
On aeghwylcne,
Ṭḥe ṭḥaér-inne cóm,
Haeletha bearna,
And on hyne náenig
Manna cynnes,
Nymṭḥe se módiga hwaene
Níthe-rófra
Him ṭḥe neár het,
Rinca tó rúne, gegangan.
80 Híe ṭḥá on reste gebróhton
Snude ṭḥá snoteran idese;
Eódon ṭḥá sterced-ferhthe haeleth,
Heora hearràn cythan,
Ṭḥaet wáes seó hálige meowle
Gebróht on his búr-getelde.
Ṭḥá wearth se brema on móde
Blíthe, burga ealdor,
Ṭḥóhte ṭḥá beorhtan idese

Mid widle and mid womme besmitan,
90 Ne wolde ṭhaet wuldres Déma
Geṭhafian, ṭhrymmes Hyrde,
Ac he him ṭhaes ṭhinges gestýrde,
Dryhten, dugutha Waldend.
Gewát ṭhá se deofulcunda,
Gál-ferhth gumena ṭhreate,
Beálo-full, his beddes neósan,
Ṭhaer he sceolde his bláed forleósan,
Aedre binnon ánre nihte;
Haefde ṭhá his ende gebídenne,
100 On eorthan unswaeslicne,
Swylcne he áer aefter-worhte,
Ṭhearl-mód ṭheóden gumena,
Ṭhendan he on ṭhisse worulde
Wunode under wolcna hrófe.
Gefeoll ṭhá wíne swá druncen
Se rica on his reste middan,
Swá he nyste raeda nánne
On gewit-locan:
Wígende stópon
110 Ut of ṭhám inne
Ofstum miclum,
Weras win-sáede,
Ṭhe ṭhone waer-logan,
Láthne leód-hátan,
Laeddon tó bedde,
Nehstan sithe.
Ṭhá wáes Nergendes
Ṭheowen ṭhrymful,
Ṭhearle gemyndig
120 Hú heó ṭhone átolan
Eáthost mihte
Ealdre beniman,
Aer se unsýfra

Wom-full onwóce;
Genam ṭḥá wunden-locc,
Scyppendes maegth,
Scearpne méce,
Scúrum heardne,
And of sceáthe abraèd
130 Swithran folme;
Ongan ṭḥá swegles Weard
Bé naman nemnan,
Nergend ealra
Woruld-búendra,
And ṭḥaet word acwǽeth:
"Ic ṭḥé, frymtha God,
And Frófre Gǽest,
Bearn Al-waldan,
Biddan wille
140 Mildse ṭḥínre
Me ṭḥearfendre,
Thrýnesse Thrym.
Thearle ys me nú-ṭḥá
Heorte onhǽeted,
And hige geomòr swythe,
Mid sorgum gedrefed;
Forgyf me, swegles Ealdor,
Sigor and sóthne geleáfan,
Ṭḥaet ic mid ṭḥissum swyrde móte
150 Geheáwan ṭḥisne morthres brýttan;
Ge-unne me mínra gesynta,
Thearl-mód Ṭḥeóden gumena:
Náhte ic ṭḥínre naefre
Miltse ṭḥá máran ṭḥearfe:
Gewrec nú, mihtig Dryhten,
Torht-mód tires Brýtta,
Ṭḥaet me ys ṭḥus torn on móde,
Héte on hrethre mínum."

Hí ṭḥá se hehsta Déma
160 Aedre mid ellne onbryrde,
Swá he déth ánra gehwylcne
Hér búendra ṭḥe hyne
Him tó helpe seceth
Mid raede and mid rihte geleáfan.
Ṭḥá wearth hyre, rúme on móde,
Háligre, hýht geniwod;
Genám ṭḥá ṭḥone háethenan mannan
Faeste bé feaxe sínum,
Ṭeáh hyne folmum,
170 With hyre weard besmorlice,
And ṭḥone beálo-fullan
Listum alede,
Láthne mannan,
Swá heó ṭḥaes unláedan
Eáthost mihte
Wel gewealdan.
Slóh ṭḥá wunden-locc
Ṭḥone feónd-sceáthan
Fágum méce,
180 Héte ṭḥancolne,
Ṭḥaet heó healfne forceárf
Ṭḥone sweoran him,
Ṭḥaet he on swiman láeg,
Druncen and dolh-wúnd.
Náes ṭḥá dead ṭḥá-gyt,
Ealles orsawle;
Slóh ṭḥá eorñoste
Ides ellen-róf,
Othre sithe,
190 Ṭḥone háethenan húnd,
Ṭḥaet him ṭḥaet heáfod wand
Forth on ṭḥá flóre.
Láeg se fúla leáp

Gesne be-aeftan,
Gǽest ellor hwearf,
Under neowelnes,
And ṭhǽer genytherad wǽs,
Susle gesǽeled,
Syththan aefre,
200 Wyrmum bewunden,
Witum gebunden
Hearde gehaefted,
In helle bǽne,
Aefter hin-sithe;
Ne ṭhearf he hópian nó,
Ṭhystrum for-thylmed,
Ṭhaet he ṭhónan móte,
Of ṭhám wyrm-séle,
Ac ṭhǽer wunian sceal,
210 Awa tó aldre,
Bútan ende forth,
In ṭhám heolstran háme,
Hýht-wynna leás.

XI.

Haefde ṭhá gefóhten
For-mǽerne blǽd
Iúdith aet guthe,
Swá hyre God uthe,
Swegles Ealdor,
Ṭhe hyre sigores onleáh.
220 Ṭhá seó snotere maegth
Snude gebróhte
Ṭhaes here-wǽethan
Heáfod swá blódig,
On ṭhám faetelse,

Þe hyre fore-genga,
Blac-hleór ides,
Hyra bégea nést,
Þeáwum geþungen,
Þider onlaedde,
230 And hit þá swá heolfrig
Hyre on hand ageáf,
Hige þancolre,
Hám tó beranne,
Iúdith gingran sínre.
Eódon þá gegnum þánonne
Þá idesa bá,
Ellen-þriste,
Oth-þaet híe becómon,
Collen-ferhthe,
240 Eád-hréthige maegth,
Ut of þám herge,
Þaet híe sweotollice
Geseón mihton
Þaére wlítigan byrig
Weallas blican,
Bethúliam.
Hie þá beáh-hrodene,
Féthe-láste
Forth onetton,
250 Oth híe glaed-móde
Gegán haefdon
Tó þám weall-geáte.
Wígende sáeton,
Weras waeccende
Wearde heoldon
In þám faestenne,
Swá þám folce áer
Geomor-módum
Iúdith bebeád,

260 Searo-ṭhancol maegth,
Ṭhá heó on sith gewát,
Ides ellen-róf.
Wǽs ṭhá eft cumen
Leóf tó leódum,
And ṭhá lungre het,
Gleáw-hydig wíf,
Gumena sumne,
Of ṭhǽre ginnan byrig,
Hyre tó-geanes gán,
270 And hí ófostlice
In-forlǽtan
Ṭhurh ṭhaes wealles geát,
And ṭhaet word acwǽth
Tó ṭhám sige-folce:
"Ic eow secgan maeg
Ṭhanc-wyrthe ṭhing,
Ṭhaet ge ne ṭhyrfon leng
Murnan on móde;
Ṭhaet eow ys Metod blíthe,
280 Cyhinga Wuldor,
Ṭhaet gecythed wearth,
Geond woruld wíde;
Ṭhaet eow ys wuldor-blǽed
Torhtlic tóweard,
And tír gifed
Ṭhára lǽtha
Ṭhe ge lange drugon."
Ṭhá wurdon blíthe
Burh-sittende,
290 Syththan hí gehýrdon
Hú seó hálige sprǽec
Ofer heáhne weall.
Here wǽs on lustum;
With ṭhaes faesten-geátes

Folc onette,
Weras, wíf, sámod,
Wornum and heápum,
Threatum and thrymmum,
Thrungon and urnon
300 Ongean thá Theódnes maegth,
Thúsend-máelum,
Ealde ge geonge.
Aeghwylcum wearth
Men on thaére médo-byrig
Mód aréted,
Syththan híe ongeaton
Thaet wáes Júdith cumen
Eft tó ethle,
And thá ófostlice
310 Híe mid-eáthmódum
In-forleton.
Thá seó gleáwe het,
Golde gefraetewod,
Hyre thinenne
Thancol-móde,
Thaes here-wáethan
Heáfod onwríthan,
And hyt tó behthe
Blódig aet-ýwan
320 Thám burh-leódum,
Hú hyre aet beaduwe gespeów.
Spráec thá seó aethele
Tó eallum thám folce:
"Hér ge magon sweotole,
Sige-rófe haeleth,
Leóda raeswan,
On thaes láthestan
Háethenes heatho-rinces
Heáfod stárian,

330 Holófernus
Unlifigendes,
Þe us manna maest
Morthra gefremmede,
Sárra sorga,
And swithor gyt
Ycan wolde,
Ac him ne uthe God
Lengran lífes,
Þaet he mid láethum
340 Us églan móste.
Ic him ealdor oth-þrang
Þurh Godes fultum.
Nú ic gumena gehwaene
Þissa burh-leóda
Biddan wille,
Rand-wígendra,
Þaet ge recene eow
Fyson tó gefeóhte.
Sýththan frymtha God,
350 Aerfaest Cyning,
Eástan sende
Leohtne leóman,
Berath linde forth,
Bord for breostum,
And byrn-hamas,
Scíre helmas,
In sceáthena gemang,
Fyllan folc-togan
Fágum swyrdum,
360 Faege frum-gáras:
Fýnd syndon eowere
Gedémede tó deathe,
And ge dóm ágon,
Tír aet tóhtan,

Swá eow getácnod hafath
Mihtig Dryhten
Ṭhurh míne hand."
Ṭhá wearth snelra werod
Snude gegeárewod,
370 Cénra tó campe.
Stópon cyne-rófe
Secgas and gesithas,
Baéron thúfas,
Fóron tó gefeóhte
Forth on gerihte
Haeleth under helmum,
Of ṭhaére háligran byrig,
On ṭhaet daeg-red sylf.
Dynedon scýldas,
380 Ḥlúde hlummon;
Ṭhaes se hlanca gefeáh
Wulf in walde,
And se wanna hrefn,
Wael-gífre fugel,
Wéstene bégen,
Ṭhaet him ṭhá ṭheód-guman
Ṭhóhton tilian
Fylle on faégum;
Ac him fleáh on láste
390 Eárn aétes georn,
Urig fethera;
Salowig pada
Sang hilde-leóth,
Hyrned-nebba.
Stópon heatho-rincas,
Beornas tó beadowe,
Bordum betheáhte,
Hwealfum lindum,
Ṭhá-ṭhe hwíle aér

400 Ell-theódigra
Aet-wit ṭhóledon,
Haéthenra hosp.
Him ṭhaet hearde wearth,
Aet ṭhám aesc-plegan,
Eallum forgolden,
Assyríum,
Syththan Ebréas,
Under guth-fánum,
Gegán haefdon
410 Tó ṭhám fyrd-wicum.
Híe ṭhá frómlice
Leton forth fleógan
Flána scúras,
Hilde-naedran,
Of horn-bogan,
Straélas stéde-hearde;
Styrmdon hlúde,
Grame guth-frecan;
Gáras sendon
420 In heardra gemang;
Haeleth waéron ýrre,
Land-búende,
Láthum cynne;
Stópon styrn-móde,
Sterced-ferhthe;
Wrehton unsofte
Eald-geníthlan,
Médo-wérige;
Mundum brugdon
430 Scealcas of sceáthum
Scír-maéled-swyrd,
Ecgum gecoste;
Slógon eornoste
Assyría

Orét-maecgas,
Nith-hygende;
Nánne ne spáredon
Ṭhaes here-folces,
Heáhne ne rícne,
440 Cwicra manna,
Ṭhe híe ofercuman mihton.

XII.

Swá ṭhá mágo-ṭhegnas,
On ṭhá morgen-tíd,
Ehton ell-ṭheóda
Ealle ṭhrage,
Oth-ṭhaet ongeaton
Ṭhá-ṭhe grame wǽron,
Ṭhaes here-folces
Heáfod-weardas,
450 Ṭhaet him swyrd-geswing
Swithlic eówdon
Weras Ebreïsce.
Hie wordum ṭhaet
Ṭhám yldestan
Ealdor-ṭhegnum
Cythan eódon,
Wrehton cumbol-wígan,
And him forhtlice
Faer spell bódedon,
460 Médo-wérigum,
Morgen-collan,
Atolne ecg-plegan.
Ṭhá ic aedre gefraegn
Slege-faege haeleth
Slǽpe to-bredon,

And with ṭhaes beálo-fullan
Búr-geteldes
Weras forth
Hwearfum ṭhrungon,
470 Holófernus;
Hogedon ánunga
Hyra hláforde
Hilde bódian,
Aerṭhón-ṭhe him se egesa
On-ufan sáete,
Maegen Ebréa.
Mynton ealle
Ṭhaet se beorna brego,
And seó beorhte maegth,
480 In ṭhám wlítigan tráefe
Wáeron aetsomne,
Iúdith seó aethele,
And se gál-móda.
Eges-full and afor,
Náes, ṭheáh, eorla nán,
Ṭhe ṭhone wígend
Aweccan dorste,
Oththe gecunnian
Hú ṭhám cumbol-wígan
490 With ṭhá hálgan maegth
Haefde geworden,
Metodes meowlan.
Maegen neáhlaehte,
Folc. Ebréa,
Fúhton ṭhearle,
Heardum heóru-waepnum,
Haefte guldon
Hyra fyrn-geflitu,
Fágum swyrdum
500 Ealle aef-thancas.

Assyría wearth,
On ṭḥám daeg-weorce,
Dóm geswithrod,
Baelc forbiged.
Beornas stódon
Ymbe hyra ṭḥeódnes tráef,
Ṭḥearle gebylde,
Sweorcend-ferhthe.
Hí ṭḥá sámod ealle
510 Ongunnon cohhetan,
Cyrman hlúde,
And gristbitian,
Góde orfeorme,
Mid tóthon torn ṭḥóligende.
Ṭḥá wáes hyra tíres aet ende,
Eádes and ellen-dáeda;
Hogedon ṭḥá eorlas
Aweccan hire wine-dryhten;
Him wiht ne speów.
520 Ṭḥá wearth siṭḥ and láte
Sum tó ṭḥám árod,
Ṭḥára beado-rinca,
Ṭḥaet he in ṭḥaet búr-geteld
Níth-heard nethde,
Swá hyne nýd fordráf:
Funde ṭḥá on bedde
Blácne licgan
His gold-gyfan,
Gáestes gesne
530 Lífes belidenne.
He ṭḥá lungre gefeoll,
Freórig tó foldan,
Ongan his feax teran,
Hreóh on móde,
And his hráegl sámod,

And ṭhaet word acwǽth
Tó ṭhám wígendum,
Ṭhe ṭhǽr unróte
Ute wǽron:
540 "Hér ys geswutelod
Ure-sylfra forwyrd,
Tóweard getácnod,
Ṭhaet ṭhǽre tíde
Ys mid níthum
Neáh geṭhrungen,
Ṭhe we sculon lósian sámod,
Aet saecce forweorthan;
Hér lith swyrde geheáwen,
Beheáfdod healdend úre."
550 "Hí ṭhá hreówig-móde
Wurpon hyra waepnu of-dúne,
Gewítan him wérig-ferhthe,
On fleám sceacan.
Him man feáht on-láste
Maegen-eácen folc,
Oth se maesta dǽl
Ṭhǽs herges lǽg
Hilde gesǽged,
On ṭhám sige-wonge,
560 Swyrdum geheáwen,
Wulfum tó willan,
And eác wael-gífrum
Fuglum tó frófre.
Flugon ṭhá-ṭhe lifdon
Láthra linde;
Him on-láste fór
Sweot Ebréa,
Sigore geweorthod,
Dóme gedyrsod.
570 Him feng Dryhten God

Faegre on fultum,
Freá Aelmihtig.
Hí ṭḥá frómlice,
Fágum swyrdum,
Haeleth hige-rófe,
Here-path worhton,
Ṭhurh láthra gemang;
Linde heowon,
Scýld-burh scáeron,
580 Sceótende wáeron,
Guthe gegremede,
Guman Ebreïsce,
Ṭhegnas on ṭḥá tíd
Ṭhearle gelyste
Gár-gewinnes.
Ṭháer on greót gefeoll
Se hyhsta dáel
Heáfod-gerímes,
Assyría
590 Ealdor-duguthe,
Láthan cynnes;
Lyt-hwon becóm
Cwicra tó cyththe;
Cyrdon cyne-rófe,
Wígende on wither-trod,
Wael-scell on innan,
Reócende hráew.
Rúm wáes tó nimanne
Land-búendum
600 On ṭḥám látheston,
Hyra eald-feóndum,
Unlifigendum,
Heólfrig here-reáf,
Hyrsta scýne, bord
And brád-swyrd,

Brúne helmas,
Dýre máthmas.
Haefdon dómlice,
On ṭhám folc-stéde,
610 Fýnd oferwunnen,
Ethel-weardas,
Eald-héttende
Swyrdum aswefede;
Híe on swáthe reston,
Ṭhá-ṭhe him tó lífe
Láthoste waéron
Cwicra cynna.
Ṭhá seó cneoris eall,
Maegtha maérost,
620 Anes monthes fyrst,
Wlanc wunden-locc,
Wagon and laeddon
Tó ṭhaére beorhtan byrig,
Bethúliam,
Helmas and hup-seax,
Here-byrnan,
Guth-sceorp gumena
Golde gefraetewod,
Maérra máthma
630 Ṭhonne mann aénig
Asecgan maege
Searo-ṭhancolra;
Eall ṭhaet ṭhá ṭheód-guman
Ṭhrymme ge-eódon,
Céne under cumblum,
And camp-wíge,
Ṭhurh Iúdithe
Gleáwe láre,
Maegth módigre.
640 Hí tó méde hyre,

Of ṭhám sith-faete,
Sylfre bróhton
Eorlas aesc-rófe,
Holófernus
Swyrd and swátigne helm,
Swylce-eác síde byrnan
Gerenode reádum golde,
And eall ṭhaet se rinca baldor
Swith-mód sinces áhte,
650 Oththe sundor-yrfes,
Beága and beorhtra máthma;
Hí ṭhaet ṭhaére beorhtan idese
Ageáfon, geáro-ṭhancolre.
Ealles ṭhaes Iúdith saégde
Wuldor-weroda Dryhtne,
Ṭhe hyre weorth-mynde geáf,
Maérthe on moldan ríce,
Swylce-eác méde on heofonum,
Sigor-leán in swegles wuldre,
560 Ṭhaes-ṭhe heó áhte sóthne geleáfan
Tó ṭhám Aelmihtigan;
Huru aet ṭhám ende ne tweóde
Ṭhaes leánes ṭhe heó lange gýrnde.
Ṭhaes sý ṭhám leófan Dryhtne
Wuldor tó wídon aldre,
Ṭhe gesceóp wind and lyfte,
Roderas and rúme grundas,
Swylce-eác réthe streámas,
And swegles dreámas,
670 Ṭhurh his-sylfes mildse!

XXI. THE SCOP'S EXCURSION.

Wídsith matholade,
Word-hord onleác,
Se-ṭḥe maest mette
Mǽrtha ofer eorthan,
Folca geond-faerde;
Oft he flette geṭḥáh
Mynelicne máthm;
Him fram Myrgingum
Aethele onwócon;
10 He mid Ealhhilde,
Faelre freothu-webban,
Forman sithe,
Hréth-cyninges
Hám gesóhte,
Eástan of Angle,
Eormanrices,
Wrathes waer-logan;
Ongan ṭḥá worn sprecan:
"Fela ic manna gefraegn
20 Mǽgthum wealdan;—
Sceal ṭḥeódna gehwilc
Ṭḥeawum lifian,
Eorl aefter othrum
Ethle raedan,
Se-ṭḥe his ṭḥeóden-stóle
Geṭḥeón wile,—
Ṭḥára wǽs Hwála
Hwíle selast,
And Alexandréas

30 Ealra ricost
Manna cynnes,
And he maest geṭháh,
Ṭhára ṭhe ic ofer foldan
Gefraegn haebbe.
Aetla weold Hunum,
Eormanric Gotum,
Becca Baningum,
Burgendum Gifica;
Cáser weold Creácum,
40 And Cáelic Finnum,
Hagena Holmricum,
And Henden Glommum;
Witta weold Swáefum,
Wáda Haelsingum,
Meáca Myrgingum,
Mearchealf Hundingum;
Theódric weold Francum,
Ṭhýle Rondingum,
Breoca Brondingum,
50 Billing Wernum;
Oswine weold Eówum,
And Ytum Gefwulf,
Fin, Folcwalding,
Frésna cynne;
Sigehere lengest
Sáe-Denum weold,
Hnaef Hocingum,
Helm Wulfingum,
Wald Woingum,
60 Wód Ṭhyringum,
Saeferhth Sycgum,
Sweóm Ongenṭheow,
Sceafthere Ymbrum,
Sceáfa Langbeardum,

Hun Haetwerum,
And Holen Wrosnum;
Hringweald wǽs háten
Here-farena cyning;
Offa weold Angle,
70 Alewih Denum,—
Se wǽs þára manna
Mód-gást ealra;
Nó hwaethre he ofer Offan
Eorlscipe fremmede,
Ac Offa geslóh,
Aerest manna,
Cniht-wesende,
Cyne-ríca maest;
Nǽnig efen-eald him
80 Eorlscipe máran
Aefnde on orette;
Ane sweorde
Mearce gemǽrde
With Myrgingum
Bí Fifel-dore:
Heoldon forth-siththan
Engle and Swǽfe
Swá hit Offa geslóh.—
Hróthwulf and Hróthgár
90 Heoldon lengest
Sibbe aet-somne,
Suhtor-faedran,
Siththan hí forwrǽcon
Wícinga cyn,
And Ingeldes
Ord forbigdon,
Forheowon aet Heorote
Heatho-beardna þrym.
Swá ic geond-faerde fela

100 Fremdra landa,
Geond ginne grund;
Gódes and yfles
Ṭhǽr ic cunnode,
Cnosles bedǽeled,
Freó-mǽgum feor,
Folgathe wíde:
Forṭhón ic maeg singan
And secgan spell,
Mǽnan fore mengo
110 In meódu-healle,
Hú me cyne-góde
Cystum dohton.
Ic wǽs mid Hunum,
And mid Hréth-Gotum,
Mid Sweóm, and mid Geátum,
And mid Súth-Dénum;
Mid Wendlum ic wǽs, and mid Waernum,
And mid Wicingum;
Mid Gefthum ic wǽs, and mid Winedum,
120 And mid Gefflegum;
Mid Englum ic wǽs, and mid Swǽfum,
And mid Aenenum;
Mid Seaxum ic wǽs, and mid Sycgum,
And mid Sweord-werum;
Mid Hronum ic wǽs, and mid Deanum,
And mid Heatho-Reámum;
Mid Ṭhyringum ic wǽs,
And mid Ṭhrowendum,
And mid Burgendum;
130 Ṭhǽr ic beáh geṭháh:
Me ṭhǽr Guthhere forgeáf
Glaedlicne máthm
Sanges tó leáne:
Nǽs ṭhaet sǽne cyning!—

Mid Francum ic wǽs, and mid Frísum,
And mid Frumtingum;
Mid Rugum ic wǽs, and mid Glommum,
And mid Rúm-Wealum;
Swylce ic wǽs on Eatule
140 Mid Aelfwine,
Se haefde man-cynnes,
Míne gefraege,
Leohteste hand
Lófes tó wyrcanne,
Heortan unhneáweste
Hringa gedáles;
Beorhtra beága,
Bearn Eádwines.—
Mid Sercingum ic wǽs,
150 And mid Seringum,
Mid Creácum ic wǽs, and mid Finnum,
And mid Cásere,
Se-ṭḥe wyn-burga
Geweald áhte,
Wélena and wilna,
And Weala ríces.—
Mid Scotum ic wǽs, and mid Peohtum
And mid Scride-Finnum;
Mid Lidwicingum ic wǽs, and mid Leónum,
160 And mid Langbeardum;
Mid Haethnum ic wǽs, and mid Haelethum,
And mid Hundingum;
Mid Isráhelum ic wǽs,
And mid Ex-Syringum,
Mid Ebréum, and mid Indéum,
And mid Egyptum;
Mid Moïdum ic wǽs, and mid Persum
And mid Myrgingum,
And Mofdingum,

170 And Ongen-Myrgingum;
Mid Amot-hingum
Ic wǽs, and mid Eást-Ṭhyringum,
And mid Eólum,
And mid Istum, and mid Idumingum.
And ic wǽs mid Eormanrice;
Ealle ṭhrage,
Ṭhǽr me Gotena cyning
Góde dohte,
Se me beáh forgeáf,
180 Burh-warena fruma,
On ṭhám six hund wǽs
Smǽtes goldes
Gescýred sceatta,
Scilling-ríme;
Ṭhone ic Eádgilse
On áehte sealde,
Mínum hleó-drihtne,
Ṭhá ic tó hám becwóm,
Leófum tó leáne,
190 Ṭhaes-ṭhe he me land forgeáf,
Mines fæder ethel,
Freá Myrginga.
And me ṭhá Ealhhilde
Otherne forgeáf,
Driht-cwen duguthe,
Dóhtor Eádwines.
Hyre lóf lengde
Geond landa fela,
Ṭhónne ic bé sange
200 Secgan sceolde,
Hwǽr ic under swegle
Selast wisse
Gold-hrodene cwen
Gyfe brýttian.

Ṭḥónne wit Scilling,
Scíran reorde,
Fore uncrum sige-drihtne
Sang ahófon,
Hlúde bí hearpan
210 Hleóthor swinsade;
Thónne manige menn,
Módum wlance,
Wordum sprǽecon,
Ṭḥá-ṭḥe wel cuthon,
Ṭḥaet hí naefre sang
Selran ne hýrdon.—
Ṭḥónan ic ealne geond-hwearf
Ethel Gotena.
Sóhte ic á gesitha
220 Ṭḥá selastan;
Ṭḥaet wǽs inn-weorud
Eormanrices.
Hethcan sóhte ic, and Beádecan,
And Herelingas,
Emercan and Fridlan,
And Eást-Gotan,
Fródne and gódne,
Faeder Unwénes;
Seccan sóhte ic and Beccan,
230 Scafolan, and Ṭḥeódric,
Heathoric, and Sifecan,
Hlithe, and Ingenṭḥeow;
Eádwine sóhte ic, and Elsan,
Aegelmund, and Hungár,
And ṭḥá wlancan gedrihte
With-Myrginga;
Wulfhere sóhte ic, and Yrmhere.
Ful-oft ṭḥǽr wíg ne alǽg,
Ṭḥónne Hraeda here,

240 Heardum sweordum,
Ymb Wistla-wudu,
Wergan sceoldon
Ealdne ethel-stól
Aetlan leódum.—
Raedhere sóhte ic, and Rondhere,
Rúmstán, and Giselhere,
Withergyld, and Freotheric,
Wudgan, and Haman;
Ne wǽron ṭhaet gesitha
250 Ṭhá sǽmestan,
Ṭheáh-ṭhe ic hí á nihst
Nemnan sceolde.
Ful-oft of ṭhám heápe,
Hwinende fleág
Gyllende gár
On grame ṭheóde,
Wrecan ṭhǽr woldon,
Wundnan golde,
Werum and wífum,
260 Wudga and Hama.
Swá ic ṭhaet symle onfand
On ṭhǽre ferunge,
Ṭhaet se bíth leófast
Land-búendum,
Se ṭhe him God syleth
Gumena ríce
Tó gehealdanne,
Ṭhendan he hér leofath.
Swá scrithende,
270 Gesceápum hweorfath
Gleómenn gumena
Geond grunda fela,
Ṭhearfe secgath,
Ṭhanc-word sprecath,

Symle súth oththe north
Sumne gemetath
Gydda gleáwne,
Geofum unhneáwne,
Se-ṭḥe fore duguthe wile
280 Dóm araéran,
Eorlscipe aefnan,
Oth-ṭḥaet eali sceaceth,
Leoht and líf sámod.
Lóf se gewyrceth,
Hafath under heofonum
Heáhfaestne dóm."

XXII. THE WANDERER.

"Oft him ánhaga
Are gebídeth,
Metudes mildse;
Ṭḥeáh-ṭḥe he mód-ceárig,
Geond lagu-láde,
Lange sceolde
Hraéran mid handum
Hrím-calde saé,
Wádan wraec-lástas;
10 Wyrd bíth full-araed."
Swá cwaéth eard-stapa,
Earfotha gemyndig,
Wrathra wael-sleáhta,
Wine-maéga hryre.
"Oft ic sceolde ána,

Uhtna gehwylce,
Míne ceáre cwithan;
Nis nú cwicra nán,
Ṭhe ic him mód-sefan
20 Mínne durre
Sweotule asecgan.
Ic tó sóthe wát,
Ṭhaet bíth in eorle
Indrihten ṭheaw,
Ṭhaet he his ferhth-locan
Faeste binde,
Healdne his hord-cófan.
Hycge swá he wille,
Ne maeg wérig-mód
30 Wyrde withstandan,
Ne se hreó-hyge
Helpe gefremman;
Furthon dóm-georne
Dreórigne oft
In hyra breost-cófan
Bindath faeste.
Swá ic mód-sefan
Mínne sceolde,
Oft earm-ceárig,
40 Ethle bedáeled,
Freó-máegum feor,
Feterum sáelan,
Siththan geára-iú
Gold-wine mínne
Hrusan heolstor bewráh,
And ic hean ṭhónan
Wód, winter-ceárig,
Ofer wathema-gebind;
Sóhte séle dreórig
50 Sinces brýttan,

Hwǽr ic feor oththe neáh
Findan meahte
Ṭhone-ṭhe in meódu-healle
Míne weán wísse,
Oththe mec freóndleásne
Fréfran wolde,
Weman mid wynnum.
  Wát se ṭhe cunnath,
Hú slithen bíth
60 Sorh tó geferan
Ṭhám ṭhe him lyt hafath
Leófra geholdna;
Warath hine wraec-lást,
Nalles wunden gold;
Ferhth-loca freórig,
Nalles foldan blǽd.
Geman he séle-secgas,
And sinc-ṭhege;
Hú hine on geoguthe
70 His gold-wine
Wénede tó wiste.
Wyn eall gedreás!
Forṭhón wát se ṭhe sceal,
His wine-dryhtnes,
Leófes lár-cwidum
Lange for-ṭhólian,
Ṭhónne sorh and slǽp
Sámod aetgaedre
Earmne án-hogan
80 Oft gebindath,
Ṭhinceth him on móde,
Ṭhaet he his man-dryhten
Clyppe and cysse,
And on cneó lecge
Handa and heáfod,

Swá he hwílum sér,
In geár-dagum,
Gyf-stóles breac;
Ṭḥónne onwaecneth eft
90 Wineleás guma,
Gesíhth him beforan
Fealwe wégas,
Bathian brim-fuglas,
Bráedan fethra,
Hreósan hrím, and snáw
Hagle gemenged.
Ṭḥónne beóth ṭḥý hefigran
Heortan benna,
Sáre aefter swaefne;
100 Sorh bíth geniwad,
Ṭḥónne máega gemynd
Mód geond-hweorfeth,
Gréteth glíw-stafum,
Georne geond-sceawath
Secga geseldan,
Swimth eft on-wég.
Fleótendra ferhth
Nó ṭḥáer fela bringeth
Cuthra cwide-gydda;
110 Ḉeáro bíth geniwad
Ṭḥám ṭḥe sendan sceal
Swithe geneáhhe
Ofer wathema-gebind
Wérigne sefan.
Forṭḥón ic geṭḥencan ne maeg,
Geond ṭḥás woruld,
For-hwán mód-sefan
Mínne gesweorce,
Ṭḥónne ic eorla líf
120 Eall geond-ṭḥence;

Hú hí faerlice
Flet of-geáfon,
Módge maégu-ṭḥegnas.
Swá ṭḥes middan-geard
Ealra dogra gehwám
Dreóseth and fealleth;
Forṭḥón ne maeg weorthan wís
Wer, aér he áge
Wintra daél in woruld-ríce.
130 Wita sceal geṭḥyldig,
Ne sceal nó tó hat-heort,
Ne tó hraed worde,
Ne tó wác wiga,
Ne tó wan-hydig,
Ne tó forht, ne tó faégen,
Ne tó feóh-gífre,
Ne naefre gylpes tó georn,
Aer he geáre cunne.
Beorn sceal gebídan,
140 Ṭḥónne he beót spriceth,
Oth-ṭḥaet, collen-ferhth,
Hwider hrethres gehygd
Cunne geáre
Hweorfan wille.
Ongytan sceal gleáw haele,
Hú gaéstlic bíth,
Ṭḥónne eall ṭḥisse worulde wéla
Wéste standeth.
Swá nú missenlíce,
150 Geond ṭḥisne middan-geard,
Winde bewegne,
Weallas standath
Hríme behrorene;
Hrythge ṭḥá éderas,
Woriath ṭḥá wyn-sálo,

Waldende licgath
Dreáme bedrorene,
Duguth eall gecrang,
Wlanc, bé wealle.
160 Sume wíg fornam,
Ferede in forth-wége;
Sumne fugel oth-báer
Ofer heáhne holm;
Sumne se hára wulf
Deathe gedáelde;
Sumne dreórig-hleórne
In eorth-scraefe
Eorl gehydde.
Ythde swá ṭhisne eard-geard
170 Aelda Scyppend,
Oth-ṭhaet burh-wara,
Breahtma laeste,
Eald-enta geweorc
Idlu stódon.
Se ṭhónne ṭhisne weall-steal
Wíse geṭhóhte,
And ṭhis deorce líf
Deópe geond-ṭhenceth,
Fród in ferhthe,
180 Feor oft geman
Wael-sleáhta worn,
And ṭhás word acwyth:
"Hwáer cwóm meárh? hwáer cwóm mágo?
Hwáer cwóm máthm-gyfa?
Hwáer cwóm symbla gesetu?
Hwáer syndon séle-dreámas?
Eálá beorht búne!
Eálá byrn-wíga!
Eálá ṭheódnes ṭhrym!
190 Hú seó ṭhrah gewát,

Genap under niht-helm,
Swá heó nó wǽre?
Standeth nú on láste
Leófre duguthe
Weall wundrum heáh,
Wyrm-licum fáh.
Eorlas fornamon
Asca ṭhrýth,
Waepen wael-gífre,
200 Wyrd seó mǽre;
And ṭhás stán-hleóthu
Stormas cnyssath,
Hréth-hreósende;
Hrusan bindeth
Wintres wóma;
Ṭhónne won cymeth,
Nipeth, niht-scuá,
Northan onsendeth
Hreó haegl-fare,
210 Haelethum on andan.
Eall is earfothlic
Eorthan rice,
Onwendeth Wyrda gesceaft
Worulde under heofonum:
Hér bíth feóh lǽne,
Hér bíth freónd lǽne,
Hér bíth mann lǽne,
Hér bíth mǽg lǽne;
Eall ṭhis eorthan gesteal
220 Idel weortheth."
Swá cwǽth snottor on móde,
Gesǽt him sundor aet rúne.
Til bíth se-ṭhe his treówe gehealdeth.
Ne sceal naefre his torn tó recene
Beorn of his breostum a-cythan,

Nymṭḥe he áer ṭḥá bóte cunne,
Eorl mid elne, gefremman.
Wel bíth ṭḥám ṭḥe him áre seceth,
Frófre, tó Faeder on heofonum,
230 Ṭḥaér us eall seó faestnung standeth!

XXIII. THE BANISHED ONE'S COMPLAINT.

Ic ṭḥis gyd wrece
Be me, ful-geomorne;
Mín-sylfes sith!
Ic ṭḥaet secgan maeg,
Hwaet ic yrmtha gebád,
Siththan ic up-aweox,
Niwes oththe ealdes;
Ne má ṭḥonne nú.
A ic wíte wonn,
10 Mínra wraec-sitha áerest.
Mín hláford gewát
Heónan of leódum,
Ofer ytha gelác.
Haefde ic uht-ceáre,
Hwaér mín leód-fruma
Landes waére.
Ṭḥá ic me feran gewát
Folgath secan,
Wineleás, wrecca faer!
20 Míne weá-ṭḥearfa ongunnon,
Ṭḥaet ṭḥaes mannes
Máegas hycgdon

Ṭhurh dyrnne geṭhóht,
Ṭhaet hý to-dǽeldon unc;
Ṭhaet wit, gewídoste
In woruld-ríce,
Lifdon láthlicoste;
And mec langade.
Heht mec hláford mín,
30 Hér heorde niman.
Ahte ic leófra lyt
On ṭhissum land-stéde,
Holdra freónda;
Furthon is mín hogu geomor,
Ṭhá ic me ful-gemaecne
Mannan funde,
Heard-saeligne,
Hyge-geomorne,
Mód-mithendne,
40 Morthor-hycgendne.
Blithe gebaero,
Ful-oft wit beótedon,
Ṭhaet unc ne ġedǽelde,
Nemne death ána,
Awiht elles.
Eft is ṭhaet onhworfen!
Is nú swá hit ne wǽere
Freóndscipe uncer.
Sceal ic feor genóh
50 Mínes fela leófan
Fǽehtha dreogan.
Heht mec man wunian
On wudu-bearwe,
Under ác-treowe,
In ṭhám eorth-scraefe.
Cald is ṭhes eorth-séle,
Eall ic eom of-langad;

Syndon dena dimme,
Dúna up-heá,
60 Bitre burh-tánas,
Braérum beweaxne,
Wic wynna leás!
Ful-oft mec hér wrathe
Begeat fram-sith freán.
Frýnd synd on eorthan;
Leófe lifgende
Leger weardiath.
Ṭhónne ic on uhtan,
Ana gange
70 Under ác-treowe,
Geond ṭhás eorth-scrafu,
Ṭhaér ic sittan mót
Sumor-langne daeg;
Ṭhaér ic wépan maeg
Míne wraec-sithas,
Earfotha fela.
Furthon ic aefre ne maeg
Ṭhaére mód-ceáre
Mínre gerestan,
80 Ne calles ṭhaes langothes
Ṭhe mec on ṭhissum life begeat!
A scyle geong mann wesan
Geomor-mód?
Heard heortan-geṭhóht!
Swylc habban sceal
Blithe gebaero,
Eác ṭhónne breost-ceáre,
Sin-sorga gedreag?
Sý aet him-sylfum gelang
90 Eall his woruld-wyn,
Sý ful-wíde fáh
Feorres folces landes.

Ṭhǽr mín freónd sitteth
Under stán-hlíthe,
Storme behrímed;
Wine wérig-mód,
Waetre beflówen;
On dreór-séle.
Dreogeth se mín wine
100 Micle mód-ceáre.
He geman tó oft
Wynlicran wic.
Wá bíth ṭhám ṭhe sceal,
Of langothe,
Leófes abídan!

XXIV. DEOR THE SCOP'S COMPLAINT.

Weland him bé wyrman
Wraece cunnade,
An-hydig eorl,
Earfotha dreag,
Haefde him tó gesithe
Sorge and langoth,
Winter-cealde wraece,
Weán oft on-fand,
Siththan hine Níthhád on
10 Nýde legde,
Swancre seono-bende,
Onsellan mann.
Ṭhaes ofer-eóde,
Ṭhisses swá maeg.

Beadohilde
Ne wǽs hyre bróthra death
On sefan swá sár
Swá hyre-sylfre ṭḥing,
Ṭḥá heó geárolice
20 Ongyten haefde
Ṭḥaet heó eácen wǽs;
Aefre ne meahte
Ṭḥriste geṭḥencan
Hú ymb ṭḥaet sceolde.
Ṭḥaes ofer-eóde,
Ṭḥisses swá maeg.
We ṭḥaet Maethhilde
Mange gefrugnon;
Wurdon grundleáse
30 Geátes fríga,
Ṭḥaet him seó sorh-lufu
Slǽp ealne benam.
Ṭḥaes ofer-eóde,
Ṭḥisses swá maeg.
Ṭḥeódric áhte,
Ṭḥritig wintra,
Mǽringa-burh,
Ṭḥaet wǽs manigum cuth.
Ṭḥaes ofer-eóde,
40 Ṭḥisses swá maeg.
We ge-ascodon
Eormanrices
Wylfenne geṭḥóht;
Ahte wíde folc
Gotena ríces;
Ṭḥaet wǽs grim cyning!
Sǽt secg manig
Sorgum gebunden,
Weán on wénan;

50 Wyscte geneáhhe,
Ṭhaet ṭhaes cyne-ríces
Ofercumen wǽre.
Ṭhaes ofer-eóde,
Ṭhisses swá maeg.
Sitteth sorh-ceárig,
Salum bedǽeled,
On sefan sweorceth,
Sylfum ṭhinceth
Ṭhaet sý endeleás
60 Earfotha dǽl.
Maeg ṭhónne geṭhencan,
Ṭhaet geond ṭhás worulde
Witig Dryhten
Wendeth geneáhhe;
Eorle manigum
Are gesceawath,
Wíslicne blǽd;
Sumum weána dǽl.
Ṭhaet ic be me-sylfum
70 Secgan wille,
Ṭhaet ic hwíle wǽs
Heó-Deninga scóp,
Dryhtne dýre;
Me wǽs Deór nama.
Ahte ic fela wintra
Folgath tilne,
Holdne hláford,
Oth-ṭhaet Heorrenda nú,
Leóth-craeftig mann,
80 Land-riht geṭháh,
Ṭhaet me eorla hleó
Aer gesealde.
Ṭhaes ofer-eóde,
Ṭhisses swá maeg.

XXV. THE RUIN.

A FRAGMENT.

Wraetlic is ṭḥes weall-stán,
Wyrda gebráecon,
Burh-stéde burston.
Brosnath enta geweorc,
Hrófas sind gehrorene,
Hreórge torras,
Hrímge torras berófene,
Hrím on líme,
Sceárde scúr-beorgas,
10 Scorene, gedrorene;
Aeldo under Eótone
Eorth-graef hafath;
Waldend-wyrhtan,
Forweorone, geleorene;
Heard-grípe hruson;
Oth hund cnea
Wer-ṭheóda gewiton.
Oft ṭḥaes wag gebád
Raeghár and Reádfáh,
20 Ríce aefter othrum,
Ofstanden under stormum.
Steáp geáp gedreás;—
* * *
* * *
* * *
* * *
Swiftne gebraegd
Hwaet-raed in hringas,

Hyge-róf geband
Weall-walan wírum,
Wundrum tógaedre.
Beorht wáes burh-ráeced,
Beorn-séla manige,
30 Heáh horn-gestreón,
Here-sweg micel,
Meódo-heall manig,
Man- dreáma full,
Oth-ṭhaet ṭhaet onwende
Wyrd seó swithe;
Crungon waele wíde.
Cómon wol-dagas;
Swylt eall fornam
Secg-róf-weras.
40 Wurdon hyra wíg-stealas
Wésten-statholas;
Brosnade burh-steal;
Bétende crungon
Hergas tó hrusan.
Forṭhón ṭhás hofu dreórgiath,
And ṭhaes teáfor-geápu
Tigelum sceádeth
Hróst, beáges róf.
Hryre wang gecrang,
50 Gebrocen tó beorgum.
Ṭhaér iú beorn manig
Glaed-mód and gold-beorht,
Gleám-gefraetwed,
Wlanc and wín-gál,
Wíg-hyrstum scán;
Seáh on sync, on sylfor,
On searo-gimmas,
On eád, on áehte,
On eorcan-stán,

60 On ṭḥás beorhtan burh
Brádan ríces.
Stán-hofu stódon—
Streám háete wearp
Wídan wylme;
Weall ealne befeng
Beorhtan bosme.
Ṭḥáer ṭḥá bathu wáeron
Hate on hrethre;
Ṭḥaet wáes hythelic!
70 Leton ṭḥónne geótan
* * *
* * *
Hate streámas.—
* * *
* * *
* * *

XXVI. A FRAGMENT.

"...Hwaet! ṭḥec ṭḥónne biddan het,
Se ṭḥisne beám agróf,
Ṭḥaet ṭḥú, sinc-hroden,
Sylf gemunde,
On gewit-locan,
Word-beótunga
Ṭḥe git on áer-dagum
Oft gespráecon,
Ṭḥendan git móston
10 On meódu-burgum

Eard weardigan,
An land búgan,
Freóndscype fremman.
Hine fǽhtho adráf
Of sige-þeóde.
Hǽt nú sylfa þé
Lustum lǽran,
Þaet þú lage drefde,
Siththan þú gehýrde,
On hlíthes óran,
Galan geomorne
Geác on bearwe.
Ne lǽt þú þec siththan
Sithes ge-twǽfan,
Láde gelettan,
Lifgendne mann.
Ongin mére secan,
Mǽwes ethel;
On-sitte sǽ-nacan,
Þaet þú súth heónan,
Ofer mére-láde,
Mannan findest;
Þǽr se þeóden is,
Þín on wénum.
Ne maeg him worulde
Willa mára,
On gemyndum,
Þaes-þe he me sǽgde.
Þónne inc ge-unne
Al-waldend God,
Þaet git aet-somne
Siththan móton,
Secgum and gesithum,
* * * beágas.—
* * *

* * *

* * *

Gif he ṭhín be-hnige,
Ofer eald gebeót
Incer twéga,
Gecyrre ic aet-somne,
S, R geador,
50 EA, W and M,
Athe benemnan,
Ṭhaet he ṭhá waere,
And ṭhá wine-treówe,
Bé him lifgendum,
Láestan wolde,
Ṭhe git on áer-dagum
Oft gespráecon."

* * *

* * *

* * *

. . . Nýde gebaeded,
Nacan út-aṭhrang;
60 And on ytha gang sceolde
Faran, on flót-wég,
Forth-sithes georn,
Mengan mére-streámas.
Nú se mann hafath
Weán oferwunnen,
Nis him wilna gád,
Ne meára, ne máthma,
Ne meódo-dreáma,
Aenges ofer eorthan
70 Eorl-gestreóna,
Ṭheódnes dóhtor!—

* * *

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XXVII. AETHELSTAN'S VICTORY AT BRUNANBURH.

Hér Aethelstán, Cyning,
Eorla drihten,
Beorna beáh-gyfa,
And his bróthor eác,
Eádmund Aetheling,
Ealdor-langne tír
Geslógon aet saecce,
Sweorda ecgum,
Ymbe Brúnan-burh,
10 Bord-weall clufon,
Heowon heatho-linde,
Hamera láfum,
Eaforan Eádweardes,
Swá him ge-aethel wáes,
Fram cneó-máegum,
Thaet híe aet campe oft
With láthra gehwaene
Land ge-algodon,
Hord and hámas.
20 Héttende crungon,
Scotta leóda
And scip-flótan
Faege feollon;
Feld dynede
Secga sweotum,
Syththan sunne up,
On morgen-tíd,
Máere tungol,

Glád ofer grundas,
30 Godes candel beorht,
Eces Drihtnes,
Oth seó aethele gesceaft
Sóhte setl.
Ṭhǽr lǽg secg manig
Gárum agéted,
Guman Northerne
Ofer scýld scotne,
Swylce Scyttisc eác,
Wérig, wíges sǽd!
40 West-Seaxe forth,
Andlangne daeg,
Eored cystum,
On-láste lǽgdon
Láthum ṭheódum,
Heowon heora flýman
Hindan ṭhearle,
Mécum mycle scearpum.
Myrce ne wyrndon
Heardes hand-plegan
50 Haeletha nánum.
Ṭhára ṭhe mid Anláf
Ofer ǽer-geblond,
On lides bosme,
Land gesóhton
Faege tó gefeóhte,
Fife lágon
On ṭhám camp-stéde,
Cyningas geonge,
Sweordum aswefede;
60 Swylce seofone eác
Eorlas Anláfes,
Unrím-herges
Flótna and Scotta.

Ṭḥǽr geflymed wearth
North-manna brego,
Nýde gebaeded
Tó lides stefne
Litle weorode,
Creád-cnearr on flót;
70 Cyning út-gewát,
On fealne flód,
Feorh generede.
Swylce ṭḥǽr eác se fróda
Mid fleáme cóm
On his cyththe north,
Constantínus.
Hár hilde-rinc
Hreáman ne ṭḥorfte,
Mǽgan gemanian.
80 He wǽs his mǽga
Sceáred, freónda,
Gefylled on folc-stéde,
Beslagen aet saecce,
And his sunu forlet
On wael-stowe,
Wúndum forgrundenne,
Geongne aet guthe.
Gylpan ne ṭḥorfte
Bearn blonden-feax
90 Bill-geslíhtes,
Eald in witte,
Ne Anláf ṭḥý má,
Mid heora here-láfum;
Hlihhan ne ṭḥorfton
Ṭḥaet híe beadu-weorca
Beteran wurdon
On camp-stéde,
Cumbol-gehnǽstes,

Gár-mittunge,
100 Gumena gemótes,
Waepen-gewrixles,
Ṭhaes-ṭhe híe on wael-felda
With Eádweardes
Eaforan plegodon.
Gewiton him ṭhá North-menn
Naegled-cnearrum,
Dreórig-darotha láf,
On dynne mére,
Ofer deop-waeter,
110 Difelim secan,
Eft heora land,
Aewisc-móde.
Swylce ṭhá gebróthru
Bégen aet-somne,
Cyning and Aetheling,
Cyththe sóhton,
West-Seaxna-land,
Wiges hreámige;
Laéton him behindan
120 Hraefn brýttian,
Salowig-padan,
And ṭhone sweartan hraefn,
Hyrned-nebban,
And ṭhone haswe-padan eárn,
Aeftan hwatne
Aeses brucan,
Graédigne guth-hafoc,
And ṭhaet graége deór,
Wulf on walde;
130 Ne wearth wael máre
On ṭhissum íglande
Aefre gyta
Folces gefylled,

Beforan ṭḥissum,
Sweordes ecgum,
Ṭḥaes-ṭḥe us secgath béc,
Ealde uth-witan,
Syththan eástan hider
Engle and Seaxe
140 Up-becómon,
Ofer brád-brymas
Brytene sóhton,
Wlance wíg-smithas,
Wealas ofer-cómon,
Eorlas ár-hwate,
Eard begeaton.

XXVIII. THE DEATH OF EDGAR,

AND SUCCESSION OF EDWARD.

Hér ge-endode
Eorthan dreámas
Eádgár, Engla Cyning;
Ceás him other leoht,
Wlitig and wynsum,
And ṭḥis wáce forlet.
Líf ṭḥás lǽne nemnath
Leóda bearn,
Menn on moldan.
10 Ṭḥone monath gehwǽer
In ṭḥisse ethel-tyrf,
Ṭḥá-ṭḥe ǽer wǽeron

On rím-craefte
Rihte getogene,
Julíus namath,
Ṭhaet se anga gewát,
On ṭhone eahtateothan daeg,
Eádgár of life,
Beorna beáh-gyfa.
20 And feng his bearn
Syththan tó cyne-ríce,
Cild unweaxen,
Eorla ealdor,
Ṭhám wǽs Eádweard nama.
And him tírfaest haeleth,
Tyn nihtum ǽr,
Of Brytene gewát,
Biscop se góda
Ṭhurh gecynde craeft,
30 Ṭhám wǽs Cyneweard nama.
Ṭhá wǽs on Myrce,
On míne gefraege,
Wide and wel-hwǽr,
Waldendes lóf
Afylled on foldan.
Feala wearth to-drefed
Gleáwra Godes ṭheowa.
Ṭhaet wǽs gnornung micel
Ṭhám ṭhe on breostum
40 Wǽg byrnende lufan
Metodes, on móde.
Ṭhá wǽs mǽrtha Fruma
Tó swithe forsawen,
Sigora Waldend,
Rodera Raedend,
Ṭhá man his riht to-brǽc.
And ṭhá wearth eác adrefed

Deór-mód haeleth,
Oslac of earde,
50 Ofer ytha gewealc,
Ofer ganotes baeth,
Gamol-feax haeleth,
Wís and word-snotor,
Ofer waetera geṭḥring,
Ofer hwǽles ethel,
Háma bereáfod.
And ṭḥá wearth aet-ýwed,
Uppe on roderum,
Steorra on stathole,
60 Ṭḥone stith-ferhthe,
Haeleth hige-gleáwe
Hátath wíde
Cometa bé naman,
Craeft-gleáwe menn,
Wíse sóth-boran.
Wǽs geond wer-ṭḥeóda
Waldendes wracu
Wíde gefraege,
Hungor ofer hrusan.
70 Ṭḥaet eft heofona Weard gebette,
Brego engla geáf
Eft blisse gehwám íg-búendra,
Ṭḥurh eorthan westm.

XXIX. THE WHALE.

Nú ic fitte gen
Ymb fisca cyn;
Wille woth-craefte,
Wordum, cythan,
Ṭhurh mód-gemynd,
Be ṭhám miclan hwále,
Se bíth unwillum
Oft gemeted,
Frecne and ferhth-grim
10 Faroth-lacendum,
Niththa gehwylcum,
Ṭhám is nama cenned,
Firgen-streáma geflótan,
Fastitócalon.
Is ṭhaes híw gelíc
Hreófum stáne,
Swylce worie
Bé wádes ófre,
Sand-beorgum ymb-seald,
20 Sáe-ryrica maest;
Swá-ṭhaet wénath
Waeg-lithende,
Ṭhaet hý on eáland sum
Eágum wliton,
And ṭhónne gehýthath
Heáh-stefn-scipu
Tó ṭhám unlande
Ancer-rápum,
Setlath sáe-meáras

30 Sundes aet ende,
And ṭḥónne in ṭḥaet ígland
Up-gewítath,
Collen-ferhthe;
Ceólas standath
Bé státhe faeste,
Streáme bewundne;
Ṭḥónne gewiciath,
Wérig-ferhthe,
Faroth-lacende,
40 Frecnes ne wénath,
On ṭḥám eálande;
Aeled weccath,
Heáh fýr-aélath;
Haeleth beóth on wynnum,
Dreórig-móde
Raeste geliste.
Ṭḥónne geféleth
Facnes craeftig,
Ṭḥaet him ṭḥá ferende on
50 Faeste wuniath,
Wic weardiath,
Wedres on luste,
Ṭḥónne semnunga
On sealtne waeg,
Mid ṭḥá nothe,
Nither-gewíteth
Garsecges gyst,
Grund geseceth,
And ṭḥónne in death-séle,
60 Drence befaesteth
Scipu mid scealcum.
Swá bíth scínna-ṭḥeaw,
Deofla wíse,
Ṭḥaet hí drohtiende,

Ṭhurh dyrne meaht,
Duguthe beswicath,
And on teóse tyhtath
Tilra dǽda;
Wémath on willan,
70 Ṭhaet hý wráthe secon,
Frófre tó feóndum,
Oth-ṭhaet hý faeste ṭhǽr
Aet ṭhám waer-logan
Wic geceósath.
Ṭhónne ṭhaet gecnáweth,
Of cwic-susle,
Fláh-feónd gemáh,
Ṭhaette fira gehwylc
Haeletha cynnes
80 On his hringe bíth
Faeste gefeged,
He him feorh-bóna,
Ṭhurh slithen searo,
Siththan weortheth,
Wlancum and heanum,
Ṭhe his willan hér
Firenum fremmath,
Mid ṭhám he faerunga,
Heoloth-helme beṭheáht,
90 Helle seceth,
Góda geasne,
Grundleásne wylm,
Under mist-glóme;
Swá se micla hwǽl,
Se-ṭhe besenceth
Sǽ-lithende,
Eorlas and yth-meáras.
He hafath othre gecynde,
Waeter-wísa wlanc,

100 Wraetlicran gen:
Þónne hine on holme
Hungor bysgath,
And þone aglaecan
Aeþes lysteth,
Þónne se mére-weard
Muth ontýneth,
Wíde weleras;
Cymeth wynsum stenc
Of his innothe,
110 Þaette othre þurh þone
Sáe-fisca cynn
Beswicne weorthath;
Swimmath sund-hwate
Þaér se swéta stenc
Út-gewíteth;
Hí þaér in-farath
Unware weorude,
Oth-þaet se wída ceafl
Gefylled bíth:
120 Þónne faerunga
Ymbe þá here-huthe
Hlemmeth tógaedre
Grimme goman.
Swá bíth gumena gehwám,
Se-þe oftost his
Unwaerlice,
On þás láenan tíd,
Líf besceawath,
Láeteth hine beswican
130 Þurh swétne stenc,
Leásne willan;
Þaet he bíth leahtrum fáh
With Wuldor-cyning.
Him se awyrgda ongean,

Aefter hin-sithe,
Helle ontýneth,
Ṭhám ṭhe leáslice
Líces wynne,
Ofer ferhth-geriht,
140 Fremmedon on unraed.
Ṭhónne se faecna
In ṭhaet faestenne
Gebróht hafath,
Bealwes craeftig,
Aet ṭhám haet-wylme,
Ṭhá ṭhe him oncleófiath,
Gyltum gehrodene,
And aér georne his,
In hyra líf-dagum,
150 Lárum hýrdon,
Ṭhónne he ṭhá grimman
Goman behlemmeth,
Aefter feorh-cwale,
Faeste tógaedre.
Helle hlin-duru nágon
Hwyrft ne swice,
Ut-sith aefre,
Ṭhám-ṭhe ṭhaér in-cumath,
Ṭhón má ṭhe ṭhá fiscas,
160 Faroth-lacende,
Of ṭhaes hwaéles fenge
Hweorfan móton.
Forṭhón is eallunga,
* * *
Dryhtna Dryhtne,
And á deoflum withsace,
Wordum and weorcum,
Ṭhaet we Wuldor-cyning
Geseón móton.

170 Uton á sibbe tó him,
On ṭhás hwílnan tíd,
Haéle secan,
Ṭhaet we mid swá leófne
In lófe móton,
Tó wídan feore,
Wuldres neótan.

XXX. RIDDLES.

I.

Ic seáh turf tredan,
Tyne waéron ealra,
Syx gebróthra,
And hyra sweostra mid;
Haefdon feorh cwico,
Fell hangedon,
Sweotole and gesýne,
On séles waege,
Anra gehwylces;
10 Ne waés hyra aéngum ṭhý wyrse,
Ne síde ṭhý sárra,
Ṭheáh hý swá sceoldon,
Reáfe berófene,
Rodra Weardes
Meahtum aweáhte,
Muthum slitan
Haswe blaéda.
Hraégl bíth geniwad

Ṭhám ṭhe, áer forth-cumene,
20 Fraetwa leton
Licgan on láste,
Gewítan land tredan.

II.

Bíth foldan dáel
Faegre gegyrwed
Mid ṭhý heardestan,
And mid ṭhý scearpestan,
And mid ṭhý grymmestan
Gumena gestreóna;
Corfen, sworfen,
Cyrred, ṭhyrred,
Bunden, wunden,
10 Blaeced, waeced,
Fraetwed, gaetwed,
Feorran laeded
Tó durum dryhta.
Dreám bíth on-innan
Cwicra wihta,
Clengeth, lengeth
Ṭhára ṭhe áer lifgende
Lange hwíle
Wilna bruceth,
20 And nó with-spriceth;
And ṭhónne aefter deathe
Déman onginneth,
Meldan mislíce.
Micel is tó hycganne
Wisfaestum men
Hwaet seó wiht sý.

III.

Wer sǽt aet wíne
Mid his wífum twám,
And his twégen suna,
And his twá dóhtra,
Swæse gesweostra,
And hyra suna twégen,
Freolico frum-bearn.
Faeder wǽs þǽr-inne
Þára aethelinga,
10 Aeghwaethres,
Mid eám and nefan.
Ealra wǽron fife
Eorla and idesa
In-sittendra.

IV.

Oft mec faeste beleác
Freolicu meowle,
Ides, on earce;
Hwílum up-ateáh
Folmum sínum,
And freán sealde,
Holdum þeódne,
Swá heó háten wǽs;
Siththan me on hrethre
10 Heáfod sticade,
Niothan upweardne,
On nearo fegde.
Gif þaes onfengan
Ellen dohte,

Þe mec fraetwede,
Fyllan sceolde
Rúwes nát hwaet.
Raed hwaet ic maéne.

V.

Ic wáes faemne geong,
Feax-hár cwen,
And áenlic rinc,
On áne tíd;
Fleáh mid fuglum,
And on flóde swam,
Deáf under ythe,
Dead mid fiscum,
And on foldan stóp,
10 Haefde ferhth cwicne.

VI.

Þeós lyft byreth
Lytle wihta
Ofer beorh-hleótho,
Þá sind blace swithe,
Swearte, salo-pade,
Sanges rówe;
Heápum ferath,
Hlúde cyrmath;
Traedath bearo-naessas,
10 Hwílum burh-sélo
Niththa bearna.
Nemnath hý sylfe.

NOTES.

NOTES.

PART III.

I. FROM CAEDMON'S PARAPHRASE OF SACRED HISTORY.[1]

PROLOGUE

"While men of higher rank and education," says Mr. Wright in his *Biographia Britannica Literaria*,[2] "were laboring to introduce among their countrymen the language and literature of Rome, we find a person rising out of the common orders of the people, under remarkable circumstances, to Christianize and refine the vernacular poetry. No name has of late years excited more interest among scholars than that of Caedmon, yet he is not mentioned by any early writer except Bede."

Caedmon was a native of Northumbria, and lived in the neighborhood of Streaneshalh, or Whitby, in the monastery of which he was afterwards admitted as a lay brother, by St. Hilde, the Abbess. Of his sudden inspiration as a poet, numerous productions, and happy exit from life, "the father of English history" has left us a very interesting account, which we here give, with the Anglo-Saxon of his royal translator, Alfred the Great His words are as follows:[3]

"In hujus Monasterio Abbatissae (Hildae) fuit Frater quidam divina gratia specialiter insignis, quia carmina religioni et pietati apta facere solebat; ita ut quicquid ex divinis literis per interpretes disceret, hoc ipse post pusillum,

"On ṭhisse abbudissan mynstre wǽs sum bróthor synderlice mid godcundre gyfe gemǽered and geweorthad; forṭhón he gewunade gerisenlice leóth wyrcean ṭhá-ṭhe tó áefaestnesse and tó árfaestnesse belumpon; swá-ṭhaette swá-

[1] Thorpe's Caedmon, London, 1832, with variations and emendations of the text, and in general with Mr. Thorpe's own readings.

[2] *Anglo-Saxon Period*, p. 193 —London, 1842.

[3] In the orthography, apparently of a more northern transcriber, which we have left unchanged, but accentuated.

verbis poeticis maxima suavitate et compunctione compositis, in sua, id est Anglorum, lingua proferret. Cujus carminibus multorum saepe animi ad contemptum saeculi, et appetitum sunt vitae caelestis accensi. Et quidem et alii post illum in gente Anglorum religiosa poemata facere tentabant; sed nullus eum aequiparare potuit. Namque ipse non ab hominibus neque per hominem institutus canendi artem didicit; sed divinitus adjutus gratis canendi donum accepit. Unde nihil unquam frivoli et supervacui poematis facere potuit; sed ea tantummodo quae ad religionem pertinent, religiosam ejus linguam decebant. Siquidem in habitu saeculari usque ad tempora provectioris aetatis constitutus, nihil carminum aliquando didicerat. Unde nonnunquam in convivio, cum esset laetitiae causa ut omnes per ordinem cantare deberent, ille, ubi adpropinquare sibi citharam cernebat, surgebat e media coena et egressus ad suam domum repedabat.

hwaet-swá he of godcundum stafum thurh bóceras geleornade, thaet he, aefter medmiclum faece, in sceóp-gereorde mid thá maestan swétnesse and inbrydnesse geglengde, and in Englisc-gereorde wel-gehwáer forthbróhte; and for his leóth-songum monigra monna mód oft tó worolde forhonesse, and tó getheódnesse thaes heofonlican lífes onbaernde wáéron. Ond, eác-swylce, monige othre aefter him, in Ongel-theóde, ongunnon áefaeste leóth wyrcan; ac náénig hwaethre him thaet gelíce dón meahte, forthón he ná-laes from monnum, ne thurh mon, geláered wáes, thaet he thone leóth-craeft geleornade; ac he wáes godcundlice gefultumod, and thurh Godes gyfe thone song-craeft onfeng. Ond he forthón naefre nóht leásunga ne ídeles leóthes wyrcan meahte, ac efne thá áne thá-the tó áefaestnesse belumpon, and his thá áefaestan tungan gedafenode singan. Wáes he, se mon, in weoruld-háde geseted oth thá tíde the he wáes gelýfedre yldo, and he naefre áénig leóth geleornade; and he forthón oft in gebeórscipe, thónne thaér wáes blisse intingan gedómed thaet híe ealle sceolden thurh endebyrdnesse bé hearpan singan, thónne he geseáh thá hearpan him neálaécan, thónne arás he for scóme from thám symble and hám eóde tó his húse.

"Quod dum tempore quodam faceret, et relicta domo convivii egressus esset ad stabula jumentorum, quorum ei custodia nocte

"Thá he thaet thá sumre tíde dyde, thaet he forlet thaet hús thaes gebeórscipes, and út wáes gongen tó neáta scypene, thára

illa erat delegata, ibique hora competenti membra dedisset sopori, adstitit ei quidam per somnium, eumque salutans, ac suo appellans nomine: 'Caedmon,' inquit, 'canta mihi aliquid.' At ille respondens, 'Nescio,' inquit, 'cantare; nam et ideo de convivio egressus huc secessi, quia cantare non poteram.' Rursum ille qui cum eo loquebatur, 'Attamen,' ait, 'mihi cantare habes' 'Quid,' inquit, 'debeo cantare?' At ille, 'Canta,' inquit, 'principium creaturarum.' Quo accepto responso, statim ipse coepit cantare in laudem Dei Conditoris versus quos nunquam audierat, quorum iste est sensus:

'Nunc laudare debemus Auctorem regni caelestis, potentiam Creatoris, et consilium illius, facta Patris gloriae. Quomodo ille, cum sit eternus Deus, omnium miraculorum auctor exstitit, qui primo filiis hominum caelum pro culmine tecti, dehinc terram Custos humani generis omnipotens creavit.'

"Hic est sensus, non autem or-

heord him wǽs þǽre nihte beboden; þá he þá þǽr in gelimplicre tíde his limo on reste gesette and onslaepte, þá stód him sum mon aet þurh swefn, and hine halette and grette, and hine bé his naman nemde: 'Caedmon, sing me hwaet-hwegu.' Þá andswarode he and cwǽth, 'Ne con ic nóht singan, and ic forþón of þyssum gebeórscipe út-eode, and hider gewát, forþon ic nóht cuthe.' Eft he cwǽth, se-þe mid him sprecende wǽs, 'Hwaethere þú meaht me singan.' Cwǽth he, 'Hwaet sceal ic singan?' Cwǽth he, 'Sing me frumsceaft.' Þá he þás andsware onfeng, þá ongan he sona singan in hérenesse Godes Scyppendes, þá fers and þá word þe he naefre ne gehýrde, þára endebyrdnes is þis:

'Nú we sceolan hérian
Heofon-ríces Weard,
Metodes mihte,
And his mód-geþonc,
Wera Wuldor-Faeder!
Swá he wundra gehwaes,
Ece Dryhten,
Oord onstealde.
He áerest gescéop
Ylda bearnum
Heofon tó hrófe:
Hálig Scyppend!
Þá middan-geard,
Mon-cynnes Weard,
Ece Dryhten,
Aefter teóde,
Firum foldan,
Freá aelmihtig!'

do ipse verborum quae dormiens ille canebat: neque enim possunt carmina, quamvis optime composita, ex alia in aliam linguam, ad verbum, sine detrimento sui decoris ac dignitatis, transferri.

"Exsurgens autem a somno, cuncta quae dormiens cantaverat, memoriter retinuit, et eis mox plura in eundem modum verba Deo digni carminis adjunxit.

"Veniensque mane ad villicum qui sibi praeerat, quid doni percepisset indicavit; atque ad abbatissam perductus, jussus est, multis doctioribus viris praesentibus, indicare somnium et dicere carmen, ut universorum judicio quid vel unde esset quod referebat, probaretur: visumque est omnibus, caelestem ei a Domino concessam esse gratiam. Exponebantque illi quendam sacrae historiae sive doctrinae sermonem, praecipientes ei, si posset, hunc in modulationem carminis transferre. At ille suscepto negotio abiit, et mane rediens, optimo carmine quod jubebatur compositum reddidit. Unde mox abbatissa, amplexata gratiam Dei in viro, saecularem illum habitum relinquere, et monachicum suscipere propositum docuit; susceptumque in monasterium cum omnibus suis fratrum cohorti adsociavit, jussitque illum seriem Sacrae Historiae doceri. At ipse cuncta quae audiendo discere poterat, rememorando secum, et, quasi mundum animal, ruminando, in carmen dulcissimum con-

"Þá arás he from slǽpe and eall þá þe he slǽpende song fæste in gemynde haefde, and þám wordum sona monig word, in þaet ylce gemét, Gode wyrthes songes tó-geþeodde.

"Þá cóm he on marne tó þám tún-geréfan, se-þe his ealdormon wǽs, and him sǽde hwylce gyfe he onfeng; and he hine sona tó þǽre abudyssan gelaedde, and hire þaet cythde and sǽgde. Þá het heó gesomnian ealle þá gelǽrdestan men and þá leornoras, and him andweardum het secgan þaet swefn, and þaet leóth singan; þaette, eallra heora dóme, gecoren wǽre hwaet oththe hwónon þaet cumen wǽre? þá wǽs him callum geségen, swá-swá hit wǽs, þaet him wǽre from Dryhtne-sylfum heofonlic gifu forgifen. Þá rehton híe him and sǽgdon sum hálig spell, and godcundre láre word; bebudon him þá, gif he mihte, þaet he him sum sunge, and in swinsunge leóth-songes þaet geh wyrfde. Þá he þá haefde þá wísan onfangen, þá eóde he hám tó his húse, and cóm eft on morgen, and þý betstan leóthe geglenged him asong and ageáf þaet him beboden wǽs. Þá ongan seó abbudysse clyppan and lufan þá Godes gyfe in þǽm men; and heó hine þá monode

vertebat; suaviusque resonando doctores suos vicissim auditores sui faciebat. Canebat autem de creatione mundi et origine humani generis, et tota Genesis historia, de egressu Israel ex Aegypto et ingressu in terram repromissionis, de aliis plurimis Sacrae Scripturae historiis, de Incarnatione Dominica, Passione, Resurrectione, et Ascensione in caelum, de Spiritus Sancti adventu, et Apostolorum doctrina. Item de terrore futuri judicii, et horrore poenae gehennalis, ac dulcedine regni caelestis, multa carmina faciebat; sed et alia perplura de beneficiis et judiciis divinis, in quibus cunctis homines ab amore scelerum abstrahere, ad dilectionem vero et sollertiam bonae actionis excitare curabat. Erat enim vir multum religiosus, et regularibus disciplinis humiliter subditus; adversum vero illos qui aliter facere volebant, zelo magni fervoris accensus: unde et pulchro vitam suam fine conclusit.

and láerde thaet he weorold-hád forlete and munuc-háde onfenge: ond he thaet wel thafode. And heó hine in thaet mynster onfeng mid his gódum, and hine getheodde tó gesomnunge thára Godes theowa, and let hine láeran thaet getáel thaes Hálgan Staeres and Spelles; ond he eall thaet he in gehérnesse geleornian mihte mid hine gemyngade, and, swá-swá cluéne nýten eodorcende, in thaet swéteste leóth gehwyrfde: and his song and his leóth wáeron swá wynsum tó gehýrenne, thaet thá sylfan his láreowas aet his muthe writon and leornodon. Song he áerest be middan-geardes gesceápe, and be fruman moncynnes, and eall thaet staer Genesis, thaet is seó áereste Moïses bóc, and eft be út-gonge Isráela folces of Aegypta londe, and be in-gonge thaes gehát-londes, and be othrum monigum spellum thaes Hálgan Gewrites canones bóca; and be Crístes menniscnesse, and be his throwunge, and be his upastígnesse on heofonas; and be thães Hálgan Gástes cyme, and thára Apostola láre; and eft be thám ege thaes tóweardan dómes, and be fyrhto thaes tintreglican wítes, and be swétnesse thaes heofonlican ríces, he monig leóth geworhte; and, swylc-eác, other monig be thám godcundum fremsumnessum and dómum he geworhte; on eallum thám he geornlice gýmde thaet he men atuge fram synna lufan and mán-dáeda, and tó lufan and tó geornfullnesse

"Nam propinquante hora sui decessus, quatuordecim diebus praeveniente corporea infirmitate pressus est; adeo tamen moderate, ut et loqui toto eo tempore posset et ingredi. Erat autem in proximo casa, in qua infirmiores, et qui prope morituri esse videbantur, induci solebant. Rogavit ergo ministrum suum, vespere incumbente, nocte qua de saeculo erat exiturus, ut in ea sibi locum quiescendi praepararet: qui miratus cur hoc rogaret, qui nequaquam adhuc moriturus esse videbatur, fecit tamen quod dixerat. Cumque ibidem positi vicissim aliqua, gaudente animo, una cum eis qui ibidem ante inerant, loquerentur ac jocarentur, et jam mediae noctis tempus esset transcensum, interrogavit, si eucharistiam intus haberent. Respondebant, 'Quid opus est eucharistia? neque enim mori adhuc habes, qui tam hilariter nobiscum velut sospes loqueris.' Rursus ille: 'Et tamen,' ait, 'afferte me eucharistiam.' Qua accepta in manu, interrogavit, si omnes placidum erga se animum, et sine querela controversiae ac rancoris, haberent. Respondebant omnes, placidissimam se mentem

awehte gódra dæda; forþón he wæs, se mon, swithe æfest, and reogollicum þeódscypum eáthmódlice underþeoded; and with þám þá-þe on othre wísan dón woldon he wæs mid wylme micelre ellen-wódnesse onbaerned: and he forþón faegre ende his líf betýnde and ge-endade.

"Forþón þá þære tíde neálæhte his gewítenesse and forthfore, þá wæs he feowertyne dagum ær þaet he wæs lícumlicre untrumnesse þrycced and hefigad; hwaethere tó-þón gemétlice þaet he, ealle þá tíd, mihte ge sprecan ge gangan. Wæs þær on neáweste untrumra manna hús, on þám hyra þeaw wæs þaet hí þá untruman and þá þe aet forthfore wæron inlædan sceoldan, and him þær aetsomne þenian. Þá bæd he his þen on aefenne þære nihte þe he of worulde gangende wæs, þaet he on þám húse him stowe gegeárwade, þaet he restan mihte: þá wundrade se þeng for hwón he þaes bæde, forþón him þúhte þaet his forthfore swá néh ne wære; dyde hwaethere swá-swá he cwæth and bebeád. Ond mid-þý he þá þær on reste eóde, and he gefeónde móde sume þing aetgaedere mid him specende and gleówende wæs þe þær ær inne wæron, þá wæs ofer midde-niht þaet he fraegn, hwaether hí æenig húsel þærinne haefdon? Þá andswarodon híe and cwædon, 'Hwilc þearf is þé húsles? ne þínre forthfore swá néh is, nú þú þus rótlice

ad illum, et ab omni ira remotam, habere: eumque vicissim rogabant placidam erga ipsos mentem habere. Qui confestim respondit: 'Placidam ego mentem, filioli, erga omnes Dei famulos gero.' Sicque se caelesti muniens viatico, vitae alterius ingressui paravit; et interrogavit, quam prope esset hora qua fratres ad dicendas Domino laudes nocturnas excitari deberent. Respondebant, 'Non longe est.' At ille: 'Bene, ergo, exspectemus horam illam.' Et signans se signo sanctae crucis, reclinavit caput ad cervical, modicumque obdormiens, ita cum silentio vitam finivit. Sicque factum est ut quomodo simplici ac pura mente tranquillaque devotione Domino servierat, ita etiam tranquilla morte mundum relinquens, ad ejus visionem veniret; illaque lingua quae tot salutaria verba in laudem Conditoris composuerat, ultima quoque verba in laudem ipsius, signando seso, et spiritum suum in manus ejus commendando, clauderet: qui etiam praescius sui obitus exstitisse, ex his quae narravimus, videtur."

and ṭhus glaedlice tó us sprecende eart.' Cwǽth he eft, 'Berath me hwaethere húsel tó.' Ṭhá he hit on handa haerde, ṭhá fraeng he, hwaether hí ealle smylte mód and bútan eallum incan blíthe tó him haefdon. Ṭhá andswarodon hí ealle and cwǽdon, ṭhaet hí nǽnigne incan tó him wistan, ac hí him ealle swithe blíthe-móde wǽron; and hí wrixendlice hine bǽdon ṭhaet he him eallum blíthe wǽre. Ṭhá andswarode he and cwǽth, 'Míne bróthro ṭhá leófan, ic eom swithe blíthe-mod tó eow and tó eallum Godes mannum.' And he swá wǽs hine getrymmende mid ṭhý heofonlican wégnéste, and him othres lífes ingang geárwade. Ṭhá-gyt he fraegn, 'Hú néh ṭhǽre tíde wǽre ṭhuette ṭhá bróthru arísan sceoldon and Godes folc lǽran, and heora uhtsang singan?' Andswearodon hí, 'Nis hit feor tó ṭhón.' Cwǽth he, 'Téla, utan we wel ṭhǽre tíde bídan.' And ṭhá him gebǽd and hine gesenade mid Crístes ródetácne, and his heáfod onhylde tó ṭhám bolstre, and med-mycel faec onslaepte; and swá mid stillnesse his líf ge-endade. Ond swá wǽs geworden, ṭhaette swá-swá he hluttre móde and byle-wite and smyltre willsumnesse Drihtne ṭheowde, ṭhaet he, eác-swylce swá smylte deathe middan-geard wǽs forlǽtende, and tó his gesýhthe becóm; and seó tunge ṭhe swá monig hálwende word on ṭhǽs Scyppendes lóf gesette, he ṭha swylce-eác ṭhá ýtemestan

word on his hérenesse, hine-sylfne seniende, and his gást in his handa bebeódende, betýnde. Eác-swylce thaet is geségn, thaet he wáere gewís his-sylfes forthfore, of thám the we nú secgan hýrdon."

His death is supposed to have occurred about A. D. 680, and his remains were interred within the walls of the monastery which he had long adorned.

It was long maintained that there were two poets of the name of Caedmon, styled respectively, "the earlier" and "the later," but the only foundation for an opinion of the kind seems to have been the verses found in the foregoing version of Bede, which differ from those in the introductory matter of the "Paraphrase." It is now admitted, however, that those lines were composed by Alfred himself from the Latin of Bede, who records merely the ideas which had been conveyed to the mind of the herdsman by his nocturnal visiter, and which were to serve as the basis of his main poem. Of the merits of Caedmon it is hardly necessary to speak, as they will be appreciated by whoever peruses the specimens of his manner here given. Many of his descriptions are highly graphic, and between some scenes in his account of the revolt and condemnation of the angels and of the fall of man, and portions of the *Paradise Lost*, a striking analogy will be perceived. Indeed, Milton might be well termed the *English* Caedmon.[1]

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[1] "The type of the Anglo-Saxon religious poetry," says Mr. Wright, "was Caedmon, who, according to the legend, received miraculously in a dream the gift of song. We are far from believing, as some have wished to explain the matter, that this miracle really occurred, and that it may be accounted for naturally, on the presumption of the simple and easy construction of Anglo-Saxon verse. On the contrary, that Caedmon's poems were exceedingly beautiful we have Bede's own testimony, a man well skilled in and much attached to the poetry of his forefathers; and that they were by no means easy to compose, we may be convinced by a comparison of the older religious poetry with that which was certainly written at a later period, (when the minstrel, though he still existed, was no more the same personage he had been,) such as the metrical translations from Boethius attributed to King Alfred. The terms in which Bede speaks of the miracle, show how extraordinary it appeared to those who lived at the time, that one who had not been taught the profession of poetry, should be able to compose like a regular bard. All, indeed, that we are justified in concluding from this story is, that Caedmon was considered to be so far superior to his contemporaries in the same art, that it required (as has often been the case under similar circumstances) the formation of a particular legend to account for it. It is highly probable that

Our Selections have been confined to Book I., or the Paraphrase of Old Testament History, along with legends now lost, the divisions of which, as handed down to us we have rejected, substituting others with captions in their place, and numbering the verses according to the Selections themselves. Had any evidence existed that the two Books formed two distinct poems, and only two, or that all of Caedmon's compositions, as constituting the Paraphrase, have reached us, we might have adopted both a different division and a different numbering.

It was the blending of legends with Scriptural history, which led us to change the title of Caedmon's productions from that of a *Paraphrase of Parts of the Holy Scriptures*, to the one which we have given at the head of our Selections.

1.

1–23. For us *there* is much propriety
That we *the* Guardian of *the* skies,
The glorious King of Hosts,
With *our* words praise,
In *our* minds love.
He is of power *the* essence,
The head of all
Exalted creatures,
The Lord Almighty.
To him had *the* beginning *of things* never
Origin been,
Nor now cometh *any* end
Of *the* eternal Lord;
But ever will he be powerful
Over *the* heavenly thrones;
With high majesty,
Just and exceeding-firm,
He has held *the* heavenly concaves,

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we still have some of his compositions among the mass of religious poetry which has been preserved; and we are fairly authorized in believing, from their style and particular subjects, that at least some parts of that published first by Junius, and more recently by Thorpe, under Caedmon's name, belonged, in their earlier form, to that poet. They possess all the characteristics above enumerated."—*Biographia Britannica Literaria, Anglo-Saxon Period*, pp. 19, 20. London, 1842.

Which were established
Wide and far,
Through *the* power of God,
For *the* children of glory,
For *the* guardians of spirits.[1]

"Riht," *right, justice*, we may say.—"Wuldor-Cyning," lit. *Glory-King*.—"Hérigon," and "lufion," we have written in the place of "hérigen," and "lufien."—"Maegna," the plural.—"Heah-geseafta," the adjective forming a compound with the noun and undeclined. (See Vol. I., Part I., Sec. I., § 74, Notes.)—"Ric," we have read for "rice," which, if correct, would be '*with kingdom*,' or '*with jurisdiction*.'—"Swith-feórm," here written for "swith-feróm," which is not even required by rhythm; rhythm and alliteration, as will be perceived, being the controlling principles of Anglo-Saxon verse. (See Gram. § 475—§ 480, along with the subjoined Note.)[2]

25. "And," found at the beginning of this line, we have omitted.

31. "Lustum," *joyfully*, the Dat. or Abl. plural used adverbially.

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[1] When translations are made at length, as in the above instance, those words in English which are either not expressed, or which have no corresponding terms in Anglo-Saxon, from idiom or otherwise, will be found in italics. In other cases, as in Vol. I.

[2] "The poetry of the Anglo-Saxons," says Mr. Wright, "was neither modulated according to foot-measure, like that of the Greeks and Romans, nor written with rhymes, like that of many modern languages. Its chief and universal characteristic was a very regular *alliteration*, so arranged that, in every couplet, there should be two principal words in the first line beginning with the same letter, which letter must also be the initial of the first word on which the stress of the voice falls in the second line. The only approach to a metrical system yet discovered is that two risings and two fallings of the voice seem necessary to each perfect line. Two distinct measures are met with, a shorter and a longer, both commonly mixed together in the same poem, the former being used for the ordinary narrative, and the latter adopted when the poet sought after greater dignity. In the manuscripts, the Saxon poetry is always written continuously like prose, perhaps for the sake of convenience, but the division of the lines is generally marked by a point. Some Anglo-Saxon scholars, and the Germans more particularly, have advocated the printing of the alliterative couplet in one line, while others are equally zealous for its separation into two. This is, perhaps, more a matter of taste than of great importance, though the mode, now generally adopted, of dividing the alliterations into couplets, seems to be countenanced both by the pointing of the manuscripts, and by the circumstance that, if the longer metres be arranged according to the other method, the length of the lines becomes rather inconvenient and unseemly. The harmony and alliteration of the lines, as well as the dividing points, are often lost in the manuscripts by the inaccuracy of the scribes."—*Biographia Britannica Literaria, Anglo-Saxon Period*, pp. 7, 8.

33, 34. In these lines, "Drihtnes dugethum" may be rendered, '*by* the *power of* the *Lord*,' with "dugethum," as the plural for the singular; or, by removing the point after this word, the translation of the passage might be—

They judged; in *the* excellencies
Of *the* Lord were
Exceedingly happy.

35. "Synna ne cuthon," *knew not of sins.*
40. "Elles ne," we may say '*nothing else.*'

43–47. Ere that *the* guardian of *the* angels,
For presumption,
A part in error,
Would no longer work
Their own advantage.

53. "Wulder-fæsten-wic," the *fortress* of *glory*, i. e. heaven. This compound could also be rendered, the *glorious fortress*, or, as Mr Thorpe has it, "the *glory-fast abode.*"

54. "Werodes ṭhrym," we have read in the place of "werodes ṭhrymme," and as in apposition with "híe." "Ṭhrymme," as the Dat. or Abl., would require a change in "síd" and "swegl-torht," such as would destroy the rhythm of the line; and the same thing would take place if these adjectives were made to agree with "wic," as the last member of the compound in which it stands, and the Acc. masculine.

58. "And ṭhaes engles mód," *and* the *mood of that angel.* This line is very expressive, "mód" indicating the intimate moral change which the angels underwent in their fall. It implies that they became completely assimilated to their leader.

74. "Weorce tó leáne," *with anguish for reward.*—"Weorce," in the Abl., or at least in the same case as "leáne." So in every instance of the kind.

81. "Gásta wearda," we have read for "gásta weardas," as the latter word can only be in apposition with "wraecna," and must therefore be in the Genitive. Should it be said that the same verb in Anglo-Saxon may govern other than the same case in the same construction, even admitting the correctness of the theory, we could not suppose different cases when there was apposition strictly implied.

114. "And gefeán ealle," *and of all joy.*—Mr. Thorpe, "*and all of exultation;*" but "ealle" here is evidently the Old Abl., like "torhte" in the next line.

121. "Gegremed grymme," *bitterly provoked.*—"Grymme," here the adjective in the Old Abl., used adverbially upon the principle explained in Vol. I., Part I., Sec. VII., § 4. Such usage is very common, and, in poetry especially, requires the student's attention.

124. "And him on faethm gebraéc," *and crushed them in his grasp!*—The use of "faethm," the Acc., for "faethme," the Dat., adds to the force of the idea.

144. "Swearte sithe," *on* their *dark way.*—The Old Abl. again, as will be frequently found in the poetry of the language, while its admission will lead to the avoiding of many an error in translating.

161. "Dugutha mid Drihtne," *excellencies with* the *Lord.*

163. With this line commences the second division in the MS., or Canto II., but to us the connection appears to be unbroken.

200. "Gesceted wurde," predicated of each of the preceding terminations, taken separately; otherwise the plural would have been used. A common idiom in the language, especially in poetry.

208. "Ac thes wída grund," *but this wide abyss.*

210. "Fremed," we have written for "fremde," as required by correct orthography.

217. "Semian sin-nihte," *lower in perpetual night.*

233. "Graes-ungréne," lit. *grass-ungreen.*

256. "Sceóp thá bám naman," *devised then names for both*

261. "Wlíte-beorht gesceaft," a *beautifully-bright creation.*

265. "Daeg áeresta geseáh," *day* (the) *first saw:* Mr. Thorpe, "the *first day saw;*" but the former idea is the more poetic, as it represents the day looking out from the east upon the "dark shade" (deorce sceáde) which was prevailing "over the wide abyss," (geond sídne grund,) and commencing its course first in order. Then comes the evening, or twilight, impelled by the Creator, first with regard to the night, but in the rear of day now retiring. The twilight, however, lingers but a short space, as we find night immediately rushing upon its track, and closing the first of a series of revolutions which have continued ever since. It will thus be perceived that Caedmon does not make light to flash suddenly upon creation, as is usually inferred from the account in the Book of Genesis. The whole passage is one of considerable beauty. We will also here observe that "*the first day*" would have been expressed by "daeg se forma," or "se forma daeg."

269. The third division in the MS., which commences with this line, is an unnatural one.

306. "Folca hrófes," *of* the *roof of nations*, sc. predicated of the firmament, and a highly-poetic idea.

319. "Stowe gestefnde," *fixed in place.*

323. "Síd, aetsomne," *vast, in one collected.*

335. "And gefeterode," *and fettered.* "In this part of the MS.," says Mr. Thorpe, "are vestiges of three leaves that have been cut out." Of "gefeterode," which we have filled out, only "gefetero" is legible.

353. "Listum," *skilfully*, like "lustum" in line 31.

363. "Liothende bán," perhaps for "aliothende bán," a *dismembering bone*, i. e. a bone, the removal of which dismembered Adam's body; in allusion to the vulgar opinion, of time immemorial, that a man has one rib less than he ought to have, an opinion derived from the allegorical account of the formation of woman in the Book of Genesis. Mr. Thorpe's rendering, "a *jointed bone*," is not justifiable in any way. Compare line 352.

364. "Wer unwúndod," not put absolutely, which would require the Dat. or Abl., but parenthetic with "wáes," understood.

369. "Heó wáeron englum gelíce," *they were like unto* the *angels.* —This line we would reject, as it is superfluous both for the sense and the alliteration of the passage. It seems to be an interpolation, and interrupts the connection.

374. "On worild cennede," *into* the *world brought forth.*—"Cennede," we have written for "cenned," which is at least an error of transcription for "cennde," as a contraction. So in l. 402, "gesealde," for "geseald," and whenever such instances occur. Their recurrence, though, is not very frequent, but more common in some pieces than in others, even when rhythm absolutely requires the contrary. The ear can always determine whether much or but little stress should be laid on the penult, with the proper termination in such cases.[1]

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[1] We conceive that we have taken no unwarrantable liberty in making changes of the kind, noticing them, however, when important, or differing materially from the text as it has come down to us. It is well known that the ordinary mode of transmitting poetry among the Anglo-Saxons, as among the early Greeks, even after the time of Homer, and in the infancy of all nations, was by means of the Scóp or Minstrel, whose name in its derivation coincides exactly with the ποιητὴς of the people just mentioned. "The natural result of this mode of transmission," says Mr. Wright, "was, that the original works of Caedmon and his contemporaries, as well as the Romances, were considerably disfigured in their passage from one reciter to another, and the more so, because the persons by whom they were chiefly preserved were often themselves professed minstrels, and therefore more likely to adulterate them. When these minstrels sung them, it was of course in the dialect which they themselves spoke, and hence it happens that we find them all *written* in the pure West Saxon of the age to which the manuscripts belong; for at that time the West Saxon had become the language of learning, the Attic dialect of our island. To the philologist this must ever be a subject of regret, for it has deprived

425. "Wanne mid winde," *lowering with wind.*—"Wanne," we have written for "wann," which is evidently incorrect.

438. "And on woruld sende," *and sent into* the *world.*—"Sende,"

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us of the means of examining closely the dialects and changes of the Anglo-Saxon language. Sometimes the minstrel forgot a few lines, or a long passage, and the poem became imperfect; sometimes he lost a line, or a word, and was obliged to make one to supply its place, or to borrow one which his memory might supply from some other poem; and at other times he might change particular passages, more especially the introductions to poems, to suit the occasion, or to please his own fancy. Hence the argument raised against the authenticity of the poetry attributed to Caedmon, because its introductory lines do not agree with certain other lines that have been accidentally preserved as Caedmon's Introduction, loses much of its weight. Again, as every thing tends to show that the minstrels paid little attention to the claims of any particular author to what they sung, even the name of Caedmon would soon be forgotten, except as one of the worthies of Bede's history; and the King of the West Saxons himself might read or listen to his poetry, without being aware that it was the composition of that famous poet of whom he had been reading in the historian.

"The manuscripts which remain, to whatever page we turn, bear witness to the truth of these remarks. If we collate two or three manuscripts of the same prose Saxon work, we find few variations, and those of a trifling description, such as the omission of an unimportant word, or the change of certain letters which were always used as interchangeable. But the manuscripts of Anglo-Saxon poetry abound in every kind of defect, and these faults are mostly of such a nature as to show that their contents must have been taken down from recitation. We have seldom the opportunity of comparing two manuscripts of the same poem; but in the Exeter Manuscript there are some fragments of what is printed as Caedmon, and by a comparison of these, we find that words beginning with the same letter are continually interchanged in the alliteration, that whole lines which had escaped the memory of the reciter had been supplied by others which still made alliteration and sense, that a word, a line, and sometimes a paragraph, had been lost here and there, and these are combined with a host of smaller variations. Sometimes a passage has suffered so much, that it no longer affords either alliteration or sense, (or, as we should say of modern verse, either rhyme or reason), and the latter folios of the manuscript of Caedmon are evidently nothing but the stringing together of such passages of the original as the scribe could at the moment recall to memory. The number and character of these variations also support the argument above stated for the antiquity of the poetry itself."—*Biographia Britannica Literaria, Anglo-Saxon Period*, pp. 22-24. London, 1842.

But while agreeing with the author quoted, in the main opinions here advanced by him, it must be borne in mind that the more important or complete a poem was, the less liable it would be to undergo any disfigurement at the hands of minstrels, especially as those through whom we have probably received the most that has come down to us, were those whose acquirements fitted them for the halls of royalty, or who had the foremost place in the monastic choir. And with regard to those poems "which time and casualties have spared to us" being all "written" in "pure West Saxon," we think that we can detect in one and another many a "more northern form."

here the Perf. Part. connected with "adǽlede," and not the Perf. tense connected with "gesceóp."

439. "Þǽra yldesta," (the) *first of which*, or perhaps, (the) *chief of which;* in either case, supposing that "yldesta" should be read for "ylde," as the MS. has it, as well as "þǽra" for "þǽre." Mr. Thorpe says, "The MS. seems to be defective in this place, no mention being made of Pison being the *first*, analogously with the other three, and which is necessary to the construction and sense." But the poet may have applied "yldesta" to Pison as being *first mentioned* in the sacred record.

441. "Folc-weras," probably intended to express the *inhabitants of the region* through which the Pison flowed.

442. "Sǽ-foldan dǽl," which Mr. Thorpe thinks is intended as a translation of the "*land of Havilah.*"

443. "Bráde bebugeth," *widely encompasses.*

444. "He beleác útan," *he enclosed* it *about*, sc. the "sǽ-foldan dǽl."

461. "Eá in-flédu," the *river flowing in*, lit. *flooded in*, i. e. overflowing its banks when swollen.

466. "Wíde nemnath," *widely call.*—"Here," says Mr. Thorpe, "a leaf appears to have been cut out of the MS."

507–509. So beauteous was his form in *the* heavens,
That come unto him from *the* Lord of Hosts,
He was like unto the bright stars.

Compare "Abbot Aelfric's View of the Sacred Scriptures;" 1, ll. 107–118.

549. "Trymede getimbro," *fortified structures.* So "ceaster getrymed," a *fortified city;* Ps. 107: 11.

628. "Symble fýr oththe gár," *always fire or piercing cold.*—"Gár," lit. *a dart*, whence *cold*, which pierces like a dart.

667. "Þurh heora miclan mṁód," *through their fierce passions*, we may say, as "mód" is here the plural.

715. "Befylled," *felled, struck down.*

730. "Wá lá áhte ic mínra handa geweald," *O that I possessed power of my hands!*

749. "Slith-hearda," the definite state, because "þes" is necessarily understood.

791. "On-wendan him þǽr willan sínes," *corrupt him there in his will.*

814 "And haefdon úre setla geweald," *and had power of our seats.*

818. "His," without doubt depending on "gethafa."—"Gien," in *return*, we may say.

827. "Windan on wolcne," *revolve in* a *cloud*, i e. perhaps, wind up in one of the clouds of smoke arising from the abyss. See the idea which seems to have obtained among the Anglo-Saxons about the position of hell from the Dialogue between Solomon and Saturn. (Vol. I., Art. X.) Solomon having put the question, "Saga me forhwán býth seó sunne reád on aefen?" *tell me why the sun is red in* the *evening?* Saturn replies, "Ic thé secge, forthón heó lócath on helle," *I tell thee, because she looketh into hell.* So the throne of God was placed above the solid concave of the skies in the east, or rather the southeast, as may be inferred from ll. 1420–1430 of this Poem. Thence the origin of light on the first day, from him who is light itself, comparing what is said under l. 265.

873. After "lára" occurs another hiatus in the MS.

886–889. Lion-like in air,
In hostile mood,
He dashed the fire on each side *of him*
With *a* fiend's power.

907. "Thá him tó gingran selfum," *which to themselves as disciples.* Adam and Eve being here considered by the poet in such relation to the Creator.

918. "Ylde bearn," a *child of man*, predicated of any one, as "gohwilc," which follows, would also imply.

924. "Other," *one of them, the one*, or *one of the two.*

966. "Thaer is ealra freena maeste," *where is of all perils* (the) *greatest*, with "thaet" understood before "maeste;" otherwise we must read "maest," *most.*

983. "Up tó Gode," *up with God.*

998. "Willan," *from will, voluntarily.*

1012. "Wíteth," *ruleth*, strictly, *decreeth.*

1035. "Self-sceafta," *self-created.*

1054. "The," *whether.*

1057. "Wísna," the Gen. plural of "wíso."

1062. "Thá ic hine nehst geseáh," *when I last saw him.*

1075. "Ac thú meaht thé forthfaran," *but thou mayest take thee off.*

1217. "Aet thisses ófaetes," *eat of this fruit.*

1232. "Thaes," *wherefore.*

1246. "Idesa seó betste," *of women the best.* Mark the flattery of the tempter. So in l. 1313, "Eue seó góde," *Eve the good!*

1294. "For his dǽdum," *through his means.*

1304. "Þe hire ǽr þá sýne onláh," *who ere to her that vision raised.*

1310. "Freme," *for* her *advantage.*

1327. "Lǽste míne lára," (he) *obey my instructions.*—"Lǽste míne," we have read for "lǽst mina."

1354. "Heofon-ríces þólian," *forfeit* the *heavenly kingdom.*

1360. "Hire aet heortan," *at her heart*, i. e. in her bosom.

1361. "Aeppel unsaelga," (the) *unblest fruit*, with "se" understood before the adjective, and both in the Nom. singular.

1381. "Forleág híe þá mid ligenum," *enticed her then with lies.*

1394. "Treówa," *pledges.*

1402. "On his gearwan," *by his habit.*

1444. "Nú haebbe ic his," *now have I of it.*

1454. "Elles," here apparently governed as the Gen., by "wuhte," according to Gram. § 443.

1464. "Legde him lustas on," *excited desires in him.*

1473. "Menn," not so much in apposition with "leóde," as the object continued, or further dwelt upon.

1509. "Þaes," *because.*

1544. "Tó full-manigum daege," *for full many* a *day.*

1555. "His sorge," *sorrow on that account*, lit. *sorrow of it.*

1594. "Leóde," here, *country*, or *land.*

1609–1612. Now will I again nearer the flame,
Satan will I there seek;
He is in the swart hell,
Bound with *the* clasping of rings.

These lines we regard as addressed by Satan's emissary to himself. We have therefore separated them from the portion of the address intended for the arch-fiend. The whole, indeed, is neither more nor less than a soliloquy.

1618. "Símon," *with fetters.*—Thorpe.

1626. "Onsǽton," perhaps, *brooded over*, and connecting itself with "word."

1652. "Georne," *duly.*

1664. "Foreweard," the *condition*, or *agreement.*

1676. "Heónane," we may say, *from this very spot*, as expressing the full force of such formations.

1724. "Of lithum minum," *from my limbs*, referring to the formation of her from one of his ribs.

1727–1729. So may *it* now rue me
For evermore,
That I saw thee with my eyes.

Which closes the twelfth Canto of the MS.

2.

Commencing in the twenty-first Canto of the text, in the MS., and closing with the twenty-second.

1–41. *The* Lord sent
Rain from *the* skies,
And also widely let
The well-brooks
Throng on *the* world,
From every vein.
The torrent-streams
Swart, resounded,
The seas mounted up
Over *the* shore-walls.
Strong and fierce was
He who ruled *the* waters,
Who covered and overwhelmed
The depraved sons
Of mid-earth
With *the* dusky wave;
Men's natal lands,
Their homesteads, ravaged.
Their mind's crimes avenged
The Creator on men;
The deep griped fiercely
On *the* fated nations.
For forty days,
And of nights *an* equal number,
Was *the* punishment stern,
Fatally grim to men.
The King of Glory's
Billows dashed
The lives of *the* impious
From out *their* carcasses;
Flood covered all,—
Rough under *the* heavens!—
The high mountains

Over *the* wide ground,
And raised afloat
The ark from earth,
And with *it* the nobility (*noble ones*),
Whom blessed
The Lord *him*self,
Our Creator,
When he closed up that ship.[1]

"Of áedra gehwáere," *from every vein.* Compare Vol. I., Art. XV.—"Concerning the Earth."—"Aedra," the Gen. plural, governed by "gehwáere," according to Gram. § 445.—"Swógon," we may say, *swoughed.*—"Nihta," governed like "áedra."

47. "Faere," qualifying "brogan," in l. 49.

57. "Þaet wáes múera wyrd," *that was* a *marked fate!*

59. "Nán tó gedále," *nought exempt*, lit. nothing *in exemption*, supposing "wuht" to be understood with "nán," as the "heó" in the next line would seem to require.

69. "Ed manna," the *regeneration of men*, i. e. the source from which earth was to be repeopled.

93. "L. and C.," one *hundred and fifty.*

105. "Þe," referring to "dúnum," in l. 101.—"Armenía," here the Genitive.

115. "Þaére he rúme dreáh," *for which he suffered exceedingly.*

120. "Heónon-weard," *ebbing*, lit. *hence-ward.*

121. "Haeleth langode," the *chieftains longed*, sc. for the time.—"Haeleth," the singular used for the plural, "haelethas," and generally with the verb in the plural. The usage will be found to be a common one in the poetry of the language. The "haeleth" here referred to are Noah and his sons.

130. "Þá," *when;* or, by interruption of the idea, with a full stop after "láedan," *then.*

131. "Forthweard scipes," the *commander of* the *ship*, "forthweard" being here employed for "foreweard," as is very often the case, and from its denoting *first, chief*, as an adjective, rendered by us in the sense given. Mr. Thorpe says, "*At* the *ship's prow;*" but admitting that "forthweard" could be made to mean *the prow of a ship*, it would still have to be in a case meeting the question WHERE?

190. "Rúm-gál," *exulting in space*, i. e. in her non-confinement, as "rúm" would imply.

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[1] The richness of the Anglo-Saxon language in synonyms will be perceived in every page of the national poetry.

196. "Gesæt," we have not hesitated to read here for "gesette."
220. "Salwed," *pitched.*—Thorpe.

3.

From Canto XXVIII. of the MS.

1. "Gewiton híe feower þá," *departed they then* the *four.*

11–14. Must many *a* fear-struck
Pale-faced damsel
Trembling go
Into *a* strange *one*'s embrace.

22. "Sweótum súthan," *with* their *bands from* the *south.*
24. "Wrathum werian," *from foes defend.*
60. "Eorle," perhaps, *for* the *leader.*
66. "Gemorra," probably with "-wara" understood, as carried forward.
83. "Gewát seó waepna láf," *departed the leaving of* the *weapons,* i. e. those who survived the battle.
91. "Maegth," employed like "haeleth," as already mentioned. In prose we would have "maegtha."

4.

From Canto XXXVI. of the MS.

34. "Steápes and geápes," *up and around.*—Genitives, according to Gram. § 439.
42. "Þá þaet fýr-gebraec," *when that fire-crash.*
44. "Lothes," to be pronounced *Lot-hes.*
56. "Begeat," *overtook.*

5.

From Canto XLII. of the MS.

1. "Nearwe genyddon," *closely* (they) *pressed,* sc. from before the Egyptians.
4. "Sigel-wara land," i. e. Ethiopia.
11. "Baelce," *with* a *canopy.*
29. "Swá-þeáh," *although.*
36. "Feld-húsa maest," that *greatest of field-houses.*

6.

From Canto XLIII. of the MS.

1. "Hlúd herges cyrm," *loud* was the *shout of* the *host.*
3. "Aefena gehwám," *each evening.*
11. "Ofer sceótendum," *over* the *archers.*
15. "Neowle niht-scúwan," the *falling night-shadows.*
18. "Heofon-candel," the *heaven-candle*, here the Pillar of Fire. The term usually applied to the sun and moon.
32. "Hatan líge," *at* (the) *hot flame.*
40. "Rihte stráete," *in* a *straight course.*

7.

From Canto XLIX. of the MS.

1–10 Affrighted were *the* people,
Dread *of the* flood seized on
Their sad souls;
Ocean wailed with death;
The billow-tops were
With blood besteamed;
The sea foamed with gore;
A cry was on *the* waves;
The water was full of weapons;
A death-mist arose.

16. "Gylp wearth gnornra," their *vaunt became sadder.*
18. "Genap," *rose as a cloud.*
25. "Mére módgode," *sea raged.*
31. "Láthe cyrmdon," the *hostile uttered.*

32, 33. *The* air thickened up
With fated voices.

49. "Searwum asáeled," *with* the *war-implements obstructed.*
50. "Bárenode," we have read for "bárenodon."
51. "Wítodre fyrde," *to* the *devoted host.*

52–58. When *the* wandering stream,
The sea ever-cold
With salt waves,
As was *its* custom,
Its eternal stations,
A naked compulsory messenger,
Should come to visit.

"Swá wæs gewuna," l. 55, we have read for "aflastum gewuna," as probably correct, and as consonant with the connection, though not constituting a perfect alliteration. With regard to the latter, Mr. Thorpe says, "I am unable to assign even a conjectural sense to this line." The whole passage is predicated of the return of the tide.

59. "Fleáh faege gást," *flew* the *spirit of death*, or, *of doom*, supposing "faege" here to be the Gen. of a noun, such as the adjective of the same form calls for. The line we have read at the suggestion of Mr. Thorpe, in the place of "Fáh fethe gást," and in preference to "Fáh faege gást," which he adopts himself in his translation, "*Hostile* was the *spirit of death*."

62. "Heolfre geblanden," *with corruption tainted.*

84. "Helpendra path," probably for "helpende path," and parenthetic, rendering "forhabban," in the preceding line, in the sense of *restrain*. Mr. Thorpe's reading, "helpendran path," a *safer path*, with "forhabban" in the sense of the two simple members, which would also require "mód" to be in the Dat., does not appear to make sense of the passage.

86. "He," referring to "mére-streámes."

101. "Sweot," another case of the singular for the plural.

II. FROM ABBOT AELFRIC'S VIEW OF THE SACRED SCRIPTURES.

Taken from the Praxis appended to Rask's Grammar of the Anglo-Saxon Language, with emendations.

1.

1–14. The Almighty Creator
Manifested himself,
Through the great works,
Which he performed at *the* beginning,
And would that the creatures
Might see his wonders,
And in glory with him
Dwell in eternity,
In his subjection
Ever obedient unto him;
Because it is very unjust
That created beings
Unto him be not obedient,
Who created and formed them.

29. "Be-ṭhán-ṭhe," *according as.*

35–70. Here is the true Trinity
In these three persons:
The Almighty Father,
Of no other come,
And the great Wisdom,
Of the wise Father
Ever (of him alone
Without beginning) begotten,
He, who redeemed us
From our bondage afterwards,
With the humanity
Which he received of Mary;
Now is *the* love of them both
Unto them both ever common
That is the Holy Spirit
Who all things quickeneth,
So great and so mighty,
That he with his grace
All the angels enlighteneth,
Who dwell in *the* heavens;
And *the* hearts of all men
Who live on mid-earth,
Those who rightly believe
In the living God;
And all men's sins
Truly forgiveth,
Unto those, who of their sin
Voluntarily repent;
And *there* is no forgiveness
Except through his grace:
And he hath spoken through *the* prophets
Who prophesied about Christ;
Because he is the will,
And, manifestly, *the* love
Of the Father and of the Son,
As we have before said.

82. "Tyn engla werod," *ten hosts of angels.*

91. "Búton eallum synnum," *without any sin*, lit. *without all sins*, r free from the whole catalogue of sins, without any exception, as the liom expresses.

126. "Thaes the he him forgeáf," *for that which he had given* im.

128. "Thaes-the swithor geornlice," *so much the more willingly.* —"Geornlice," in its full force, *eagerly.*

53–56. Then discovered the proud *one*
What his powers were,
When his feet might not
Anywhere indeed stand.

2.

11. "And thá circlican theawas," *and the ecclesiastical rites.*

21–26. Of youthful age,
And handsome figure;
Strong in constitution,
And comely in aspect;
Very lively in disposition,
And acute in understanding.

31. "Beseáh," *looked about.*

33. "The thá niwan wáes gehádod," *who had then been lately consecrated.*

47. "His gýmene habban," *have charge of him.*

78. "Thaet he his-sylfes geweald," *that he possessed power of himself*, i. e. was his own master.

105. "And swá-swá módig hors," *and as* an *unruly horse.*

142. "Aeror," strictly, a reduplication of form.

178. "The me besorh ys," *which is precious to me.*—"Besorh," lit. *a source of anxiety.*

184. "He, Leóf! ys nú dead," *he, Sir! is now dead.*

191. "He ys Gode dead," *he is dead unto God.*

241. "And wearth him aefterweard," *and was after him*, we may say, an idiom differing but little from the Saxon.

296. "Fela daga on-án," *many days together.*—"On-án," lit. *into one.*

III. A PARAPHRASE OF THE PATER-NOSTER.

Taken from Sharon Turner's *History of the Anglo-Saxons*, Vol. III., B. IX., Chap. iii., with corrections and emendations.

16–32. Thou art in *the* heavens,
A hope and comfort;

Brightest of joys!
All bow unto thee;
The multitude of thy spirits,
With one voice,
Call unto Christ;
All exclaim thus:
Holy art thou! holy!
King of *the* heavenly angels!
Our Lord!
And thy judgments are
Righteous and large;
Careth equally for every *one*
Our Maker, for each *one* of *the* multitude.
Well shall it be with him who does
Thy will.

38. "Thaes-ṭhe," *because.*
40. "Ealle gesettest," *hast ordained all* thereto.
55. "Earda selost," *happiest of stations.*
59. "Eágena beorhtnysse," *brightness of eyes.*
73. "Ríce-raedbora," a *powerful Counsellor.*
80. "Thǽr . . . . on," *whereon.*
83. "Ána, aegṭher," *alone, either,* predicated only of the Divine nature of the Son.
85. "Miclum gemǽrsod," *greatly magnified.*

89–98. Thy glorious word shall be
Widely heard.
Then thou thy host
So fair wilt bless.
Thou wilt give might and protection
Unto *a* great multitude;
And we will thank *thee,*
Many thousands;
All *the* angel-band
With one voice.

99–118. As thee in *the* heavens,
An Exalted Majesty
Noble and eternal,
Forever thank
Pure and chosen
Servants of Christ;

As they sing and pray *unto thee,*
Their faithful God,
The honor and grace
Of all *the* people,
Since thou *so* exhortest them,
Most Blessed King!
As thou art condescending,
Of all *the* world
Be unto thee *the* thanks and praise;
Of thy mercy,
The glory and good intent.
Thou art distinguished
In *the* kingdom *of* heaven
As high Caesar.

124. "Rúm-heort-hláford," *Lord* of an *ample heart.*

129–132. *Thou* didst give unto each kind
Its own manner of being;
And thy mercy forever
Over *the* children of men.

133–146. So with peace *thou* sendest
Our loaf daily;
From thy riches
Thou rightly dividest
Meat unto thy servants;
And promisest them more
After the spirit's departure,
Even thy Father's kingdom,
Which was in *the* beginning
Beauteously prepared;
Happiest of stations!
And eternal life,
If we truth and right
Always pursue.

152, 153. Form us in heart,
A holy spirit within.

162. "Thaet us ne scámige eft," *that* it *may not shame us afterwards.*

167. "The fram wíte and fram wére," *who from* "wíte" *and from* "wér." The expressiveness of these terms in this connection, will

be perceived from their proper import as appearing in the Laws of the Anglo-Saxons, Vol. I.

169–172. *When* those rotted away shall again be
Bone with the flesh,
All one whole
Again become.

178. "Bútan geára," *without gear*, we may say, or, *without trappings*.

183. "Gewitnessa," *bodies of witnesses*, with the full force of the prefix.

187. "Hell-waru, ṭhridde," the *population* of *hell*, (the) *third!* sc. collection, referring to the devil and his angels.

191. "Eardas," *stations*.

205. "Láthe beswican," *with evil to offend*.

230. "Cyne-bearn gecydd," the *royal child announced*.

235. "Befealdan," *fold up*.

243. "A on worulda forth," *ever in* the *lapse of ages*.

IV. A PARAPHRASE OF THE "GLORIA PATRI."

Taken from Sharon Turner's *History of the Anglo-Saxons*, Vol. III., B. IX., Chap. iii., with corrections and emendations.

1–14. Unto Thee be glory and praise
Widely extended
Through all nations;
Favor and good-will,
Strength and mercy,
And *the* love of every mind;
The peace of *the* just,
And thy own jurisdiction
As displayed *in the* world:
Since Thou art able to govern
Every power of *the* lands,
And the wind of *the* upper air,
And rulest *the* welkin,
All in righteousness.

"Ealle," l. 14, referring to "wolcnu." "Wealdan" usually governs the Genitive.

69. "Grówath swá þú hete," (they) *will grow as thou hast commanded* them.

71. "Háligo dreámas," *holy melodies*, i. e. those who utter them, *with pure*, or *clean voice*, as in the next line.

80–90. And from age to age
Shall dwell and rule
The King in glory,
And his, the chosen,
Holy spirits,
Beauteous angels,
In exalted dignity,
And glorious favor;
In true peace,
In thanksgiving of souls,
In gentleness of mind.

V. HYMN TO THE TRINITY.

From the *Codex Exoniensis*, pp. 24–26.[1]

7. "Þá," *whom*, referring to "Þrýnes."

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[1] "Codex Exoniensis: A collection of Anglo-Saxon Poetry, from a Manuscript in the Library of the Dean and Chapter of Exeter, with an English Translation, Notes, and Indexes, by Benjamin Thorpe, F. S. A., Honorary Member of the Icelandic Literary Society of Copenhagen. London, 1842."

In our Selections from this Collection, we have, as in Caedmon, usually adopted Mr. Thorpe's readings, when taking the place of forms evidently errors of transcription, or not belonging, strictly speaking, to the genius of the language. Among the peculiarities of the Codex Exoniensis enumerated by him, are "se theáh" for "swá theáh;" "awo" for "awa;" bi- for be-; *e* for *ae*; and, in the verbs, the 3d pers. sing. for the plural; the omission of -t in the 2d pers. sing., as "gehogdes" for "gehogdest;" -an for -on, in the plural termination; the termination -e for -a in the plural of substantives feminine, which, he says, "may be the work of a more recent corrupter." To these may be added the frequent omission of the termination -e, in the Acc. sing. of nouns feminine, as well as of the same in the Dat. of others, and in the Nom. and Acc. plural of adjectives and participles, the contraction of these last in many instances, the employment of *o* for *a*, as a variation, and the like. The omission of -e, would seem in most cases to have proceeded from the little stress laid upon it in pronunciation, and so of the -t, as mentioned above. It must be borne in mind that a poem was very often taken down from recitation, and unless the scribe was well versed in grammar, he would be exceedingly liable to commit errors affecting forms, and unemphatic terminations.

8. "Word-berende," lit. *word-bearing*, i. e. *endued with speech.*

16. "Dóme geswithde," *confirmed in jurisdiction*, from not having left their "first estate" along with the angels who fell.

21. "Unaṭhreótendum," *in unvarying*, sc. "ṭhrymmum," *numbers*, as in the next line.

26, 27. "Folgotha .... cyst," *choice of services.*

30. "Eágum," *with* their *eyes.*

32. "Swegel-gehyrste," the *Ornament of heaven*, i. e. the "Waldend" in the next line. Mr. Thorpe would consider "gehyrste" the plural for "gehyrsta," referring it to "hý," i. e. the "Seraphinnes cynn," l. 18.

43. "Flíhte lacan," *sport in flight.*—Thorpe.

35–37. And with their wings
The Lord Almighty's
Countenance honor,

i. e. by hiding their own faces from him. See Isaiah vi. 2. Mr Thorpe—

And with their wings
The Lord Almighty's
Countenance protect,

substituting "weardiath," in the place of the "wearth" of the MS. in l. 37; but we think our reading conveys the correct idea.

63. "Wígendra Hleó," *Shelter*, or, *Safeguard of warriors*, as "Weoroda God," the *God of Hosts.*

70. "Ṭhú gebletsad leofa," *live thou blessed.*

73. "Heanum tó hrothre," *in comfort to* the *humble.*

VI. HYMN ON THE NATIVITY.

From the *Codex Exoniensis*, pp. 11–17.

This piece, it will be observed, is partly in the form of a dialogue between Mary and Joseph, relative to the Conception.

5, 6. "Freóthe ... gedǽlan," *part from peace.*

23. "Afréfran fea-sceaftre," *comfort* me *distressed.*

37. "Ṭhaes," idiomatic for "ṭhises." See also l. 131.

43. "Tó-withre," *against* considering the word as a compound preposition, and as in the same case as "wrathum."

50, 51. And now *all* is changed
Through *I* know not what.

70. "Ṭhaet ic gen ne can," *that I yet know not.*

72. "Mannes," governed by "can."

75. "Geongre in geardum," *young at home.* See also Beówulf, l. 25.

88, 89. "Frófre . . . . Gást," the *Spirit of Comfort.*

95. "Faemne forth, swá-ṭheáh," a *virgin still, however.*

97. "Woruldcund be wéne," *worldly in estimation,* i. e. his father by repute.

123. "Gefrugnon mid folcum," *learned by inquiry among peoples.*

167. "Riht-geryno," the *right mystery.*

170. "Feor awihte," *in any degree far.*

204. "Hean," agreeing with "grund" in the preceding line.

217. "Ṭhón ófestlicor," *the more speedily.* See Beówulf, l. 1003.

VII. HYMN ON THE CRUCIFIXION.

From the *Codex Exoniensis,* pp. 67–73.

4. "Sárig-ferhthe," *sad in soul,* lit. *sad-souled.*

24. "Wihte," *in aught.*

25. "Beám," we have read in the next line.

34, 35. "Ṭhe . . . . his," *whose.*

44. "On ṭháere sunnan gyld," *in the sun's stead.*

71. "Ṭhónne open-ongete," *when openly manifest.*

105. "Ṭhreám," *with sufferings.*

108. "Gód-webba cyst," *choice of goodly textures,* i. e. the best of them, referring to the vail of the temple.

165. "Sorga to-glídene," their *sorrows* were *passed away.*

207. "Of hyra aethelum," *from their natures.*

209. "Wundrum," *wondrously.*

VIII. HYMN ON THE NATIVITY AND ASCENSION.

From the *Codex Exoniensis,* pp. 28–32.

2. "Gáest-gerynum," *in ghostly mysteries.*

53–57. The order of these lines is, "Haefde ṭhá gefylled ymb feowertig dagena rímes, ṭhaes-ṭhe he of foldan áer, fram deathe, arás." —"Dagena," an unusual form of the Gen. plural of the word, and "dagena rímes," perhaps, *consecutive days.*—"Ṭhaes-ṭhe," *after.*

82. "Here," says Mr. Thorpe, "two or more lines are obviously wanting."

115. "On ṭhám ṭhing-stéde," *in that assembly-place.*

150. "Eard," his *habitation*, or, we may say, his own *country*.

154. "Faeder ethel-stól," his *Father's chief-abode*, strictly *metropolis*.

IX. HYMN ON THE ASCENSION AND THE HARROWING OF HELL.

In continuation of the foregoing,—*Codex Exoniensis*, pp. 32–37

42. "Wópes hring," *circle of weeping*, i. e. the *weeping circle*

72. "Beorhte gewerede," *brightly clad*.

102. "Anes meahtum," lit. *by* the *powers of* him *one*, i. e. by his sole might.

124. "Corthre ne lytle," *with no small train*.

142. "Hals-haeft forgeáf," *restored* the *captive*.—Thorpe.

X. A DEPARTED SOUL'S ADDRESS TO THE BODY.

From the *Codex Exoniensis*, pp. 367–377.

1. "Behófath," governing "ṭhaes," and having "aeghwylc" in the next line for its nominative.

8. "Ṭhá ṭhe áer sámud waéron," *those that were ere together*.

18. "Gehthum hrémig," *at times moaning*: Mr. Thorpe, "*anxiously moaning*."

19. "Symle ymb seofon niht," i. e. every seventh night, and for the space of *three hundred years*—"ṭhreó hund wintra"—as in l. 23

29. "Caldon reorde," *with cold voice*.

42. "Hwaet wíte ṭhú me, werga," *what* a *punishment* wert *thou to me, accursed* one!

45. "Hú ṭhis is lang hider," *how far it is hither*, sc. from heaven, as in l. 47,—"ufan, of roderum," *from above, from* the *skies*.

46. "Ṭhé," governed by the "on" in "on-sende."

59. "Ne ic ṭhé of meahte," *nor might I from thee*, sc. go. The Vercelli MS.,[1] "Ne meahte ic ṭhé of-cuman."

67. "Hwaet! ic uncres gedáles bád," *yes! I awaited our separation*.

69. "Nis nú se ende tó gód," *the end now is not too good*.

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[1] A MS. preserved at Vercelli in Piedmont, and containing among fragments, the fine poems of the *Legend of St. Andrew*, and of the *Discovery of the Cross*. It probably belonged to some Anglo-Saxon, who had taken it with him on his pilgrimage to Rome, and from whom it had become separated in some way.

70. "Wǽre ṫhú ṫhé wiste wlaenc," *wert thou in food for thee luxurious.*

88. "Ne generedest," *didst not save*, sc. *from* the *punishments of hell so hard*, ll. 86, 87.

90, 91. "Mínra gesynta . . . . sceáme," the *shame of my happiness.*

111. "Bán bereáfode," the *bones stripped*, sc. of their covering, the flesh.

116. "Wemman mid wordum," *insult with words.*

124. "Hweorfan on han-cred," *depart at cock-crowing.*

132–136. And thee shall mold-worms
Many chew,
Shall tear in pieces *thy* sinews
Swart creatures,
Ravenous and greedy.

"Beslitan," *eat into holes*, or still better, *into slits.* The Vercelli MS. has "slitan sárlice."

166. "Wúnda," *wounds* of the soul, *sins.*

181. "Anra," governed by "gehwylcum" in the preceding line.

188. "Othre sithe," the *second time.*

205–233. The head shall be peeled,
The hands disjointed,
The jaws made to yawn,
The gums marred,
The sinews sucked away,
The neck gnawed about,
The ribs shall strip
Fierce worms,
In swarms drink *the* carcass,
For corruption thirsty;
The tongue shall be drawn apart
Into ten pieces,
As food for *the* hungry *ones;*
Therefore it may not cunningly
In words respond
To the accursed spirit.
Gífer is called that worm,—
Unto whom are *given* jaws
Than *any* needle sharper—
Who sets to,
First of all,
In that earth-pit;

He tears apart the tongue,
And insinuates *himself* through the teeth,
And the eyes eats through
Up into the head,
And unto *the* dainty repast
Clears the way for the others,
For *the other* worms, unto the banquet.

"On tyn healfa," in allusion to some superstitious notion of the period. —"Gífer," i. e. the greedy one.—"Genetheth tó," an expression of doubtful import; but we have adopted Mr. Thorpe's rendering.

261. "Gífre grétath," *greedy greet* thee.

295. "Hearde," *deeply.*

321. Here, according to Mr. Thorpe, a leaf has been cut out of the MS.

XI. POEMS ON THE DAY OF JUDGMENT.

I.

From the *Codex Exoniensis*, pp. 49–66.

5. "Gromra gár-fare," the *armed course of foes.*—Thorpe.

9. "Thaet," *so that.*

10. "Leánum hleotan," *share in* the *rewards.*

27. "The," *because*, lit. *in that.*

37. "Thónne C cwácath," *then shall* the *bold* one *quake;* supposing, with Mr. Thorpe and others, that the Rune here for which we have been obliged to give the Roman, the "cên," is equivalent to the Anglo-Saxon "cén," *bold*, KEEN, in the old sense.[1]

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[1] "To Mr. Kemble I owe the information that the Runes here, and pp. 284 and 285, also those in the Vercelli Poetry, pp. 136 and 137, (A. and E., p. 88), form, when combined, the name of Cynewulf. Who this individual was, to whom we are indebted for the paraphrase of the Life of Juliana and perhaps all the Vercelli poetry, is not known; though among those bearing the name, whose memory has been transmitted to us, there is perhaps no one to whom the above-mentioned productions may with greater probability be ascribed, than Kenulphus, who in 992 became abbot of Peterborough, and in 1006 succeeded Alfeagus in the see of Winchester. To him Aelfric dedicated his Life of St. Ethelwold, and of him Hugo Candidus speaks in warm terms of praise: .... 'quanto studio libros emendaverit .... non est nostrae parvitatis explicare. Concurrunt cotidie, tam ex longinquis, quam et de proximis terrarum finibus, episcopi, clerici, et monachi, divites et mediocres, ad ejus magisterium; et ad ejus, ut et quondam Salomonis, sapientiam audiendum; donec, post annum quatuordecimum, rapitur magis quam eligitur ad pontificum

43. "Thendan Y and N," *while misery and need.*—"Y" and "N," for the Runes "yr" and "nyd," as if "yrmthu" and "nýd."

51. Another Rune, the "eh," with appropriate lines, is evidently wanting here, as the interruption in the connection would indicate. Compare the same device in the following extracts, the first from the epilogue to the Legend of the Discovery of the Cross, and the second from the Legend of St. Juliana:

"A wǽs oth-thaet.
Cuyssed ceár-welmum.
C drúsende.
Theáh he in médo-healle.
Máthmas thege.
Aeplede gold.
Y gnornode.
N-gefera.
Neare sorge dreáh.
Enge rúne.
Thǽr him E fore.
Míl-pathas mǽt.
Módig thraegde.
Wírum gewlenced.
W is geswithrad.
Gómen aefter geárum.
Geogoth is gecyrred.
Ald onmedla.
U wǽs geára.
Geogoth-hádes glǽm.
Nú synt geár-dagas.
Aefter fyrst-mearce.
Forth-gewitene.
Líf-wynna gelidene.
Swá L to-glídeth.
Flódas gefysde.
F aeghwám bíth.
Lǽne under lyfte.
Landes fraetwa.
Gewítath under wolcnum, etc."

Wintoniensis civitatis.' In spite, however, of this panegyric, Malmesbury says: 'Wentanum episcopatum Kenulphus, Burghensis Abbas, nummis nundinatus fuerat, sed non diu sacrilego ausu laetatur; ante duos annos hominem exuit.'

"Grimm is inclined to assign a higher antiquity to the Vercelli Poems, taking for granted the integrity of the lines on which his surmise is partly founded, but which to me seems very questionable. In the following lines (see pref. to A. and E., p. xi. *note*),

hwaethre git sceolon · lytlum sticcum · leoth-worda dael ·
furthur reccan, etc. (V. P., p. 83, And. 1487-89),

he takes 'git' to be the dual pronoun, but I believe it to be the adverb, and that for 'sceolon' we should read 'sceal on,' 'sceal' being the first person singular governing 'reccan:' the whole then becomes clear, and all conjecture as to the sense to be given to 'reccan' superfluous. Kemble is disposed to give the authorship to Kenulphus the abbot and bishop, and to me probability seems manifestly in favor of that supposition."—*Codex Exoniensis*, pp. 501, 502.

Mr. Wright also says upon the same subject: "Leland, led by Hugo's account of Cynewulf, inserted him under the name of Chenulphus, in his catalogue of English writers; but no one had been able to specify any literary production of which he was the author, until Mr. Kemble recently discovered the name concealed in a playful device among the Anglo-Saxon poems of the Exeter and Vercelli manuscripts. There can be no doubt that a person

"Þónne me gedǽlath.
Deóraste ealra.
Sibbe to-slitath.
Sin-híwan tú.
Micle mód-lufan.
Mín sceal of líce.
Sawul on sithfaet.
Nát ic sylfa hwider.
Eardes in cyththe.
Of sceal ic þissum.
Secan otherne.
Aer-gewyrhtum.
Gongan iú-dǽdum.
Geomor hweorfeth.
C, Y, and N.
Cyning bíth réthe.
Sigora Syllend.
Þónne synnum fáh.
E, W, and U.
Acle bídath.
Hwaet him aefter dǽdum.
Déman wille.
Lifes tó leáne.
L, F beófath.
Seómath sorg-ceárige.
Synna wúnde.
Sár eal gemon.
Þe ic sith oththe sǽr.
Geworhte in worulde.
Þaet ic wópig sceal
Teárum mǽnan."

In the last it will be observed, that the Runes are not used in their signification, whether natural or factitious.

52. "Bíth se W scacen," *the hope shall have departed*, sc. "eorthan fraetwa," *of earth's treasures*, as in the next line. Mr. Thorpe:

"The wain shall have departed
Of earth's treasures,"

and remarks: "I unhesitatingly take the Rune 'wén' in this place, to represent 'waen,' *a wain* or *carriage*, both on account of the masc. article 'se,' and of the sense, which is at least as good as that afforded by supposing it, with Kemble, to stand for the fem. 'wén,' *hope*, (Archael. Vol. XXVIII., p. 363.)" But it cannot represent "waen" in the former of the foregoing extracts, as in that case it would be devoid of "sense," as we could not say "the wain" is "geswithrad;" and with regard to the masc. "se," we may suppose it to be an error of transcription for "seó," if "wén" is always feminine, as, "seó arcebiscop," for "se arcebiscop."

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named Cynewulf was the author of some of the religious poems in those collections, but we think it by no means clearly established that he was the abbot of Peterborough. The poet appears to have been in the habit of fixing his claim to the authorship of his works, by attaching his name in Runic characters to some portion of them, as the prologue or epilogue. The letters of the Runic alphabet had a meaning taken as words, independent of their literal signification; and to take the consecutive letters of a person's name, and introduce them in order as words, was a process analogous to the composition of acrostics in Latin, from which the idea was probably adopted."—*Biographia Britannica Literaria, Anglo-Saxon Period*, pp. 501, 502.

54. "U wæs lange," *of old was long.*—"U," in the place of the Rune "ûr," here taken to represent the Saxon "áer."

55. "L-flódum belocen," *with water-floods encompassed.*—"L-flódum," for "lagu-flódum," the Rune "lagu," representing the same word in Saxon.

56. "Líf-wynna dæl," a *portion of* our *life-joys*: Mr. Thorpe—"the *region of life's joys;*" but in the next line we are evidently told what the "líf-wynna dæl" is.

57. "F on foldan," *substance on earth;* the Rune "feóh," for the same Saxon word. At that day—"se mæra daeg"—the "wén" of earth's treasures is to depart. They are to perish—"byrnan on bæle,"—just as they formerly did when the "lagu-flodas" covered every thing. Such appears to be the idea of the poet.

69. "Gæsta gífrast," *greediest of spirits:* Mr. Thorpe—"*greediest of guests,*" and read as parenthetic. See Beówulf, l. 202.

101. "Leahtrum fá," *with crimes stained.*—"Fá," here the Nom. plural agreeing with "hý."

112. "Bí heofon-wommon," *through* the four *corners* of *heaven.*

143–155. Now is *it* most like unto that
As *if* we on *the* liquid flood,
Over *the* cold water,
In barks were sailing,
Through *the* wide sea,
With ocean-horses
The flood-wood were traversing.
A perilous stream is that,
One of boundless billows,
On which we are here tossed
Through this weak world
Windy seas,
Over *the* path *of the* deep.

Perhaps for "wuda," which we have written for "wudu," we ought to read "wadu," *fords, depths.*

169. "Ealde yth-meáras," *old coursers* of the *wave.*

II.

6. "Maegne," *greatly, powerfully, with power.*

34. "With tungla gang," *towards* the *stars' course.*

108. "Forth forworhte," *evermore undone.*

114. "Egsan," *with dread.*

120. "Mangum tó ṭhinge," *in judgment to many.*

126. "Heápum geneáhhe," *in bands abundant.* The "heáp," being a subdivision of the "herge," is here very expressive, representing the attendant host as divided, and again subdivided, with each company marshaled under its leader.

131. "Hlemmeth hata lég," (the) *hot flame shall roar.*

139. "Ofer ǽr-woruld," *over* the *former world.*—The beauty and force of many of the Anglo-Saxon compounds will have been observed by the student before this.

166, 167. Winds shall swough,
Crashing blow.

The want of a sufficient number of synonyms and expressive terms in English will be perceived in translating Anglo-Saxon poetry.

171. "Fyllath mid feore," *shall fell with* their *breath.*

179. "Maegen-werge," *exceedingly accursed.*

198–200. Shall moan afflicted
All mid-earth,
At that dread time.

III.

10–39. Shall tumble down everywhere,
In pieces broken, *the* city-walls;
The hills shall melt,
And *the* high cliffs
That ere against ocean,
Firm against *the* floods,
The dry ground shielded,
Stith and stadefast
Bulwarks against *the* wave,
Against the encircling waters.
Then every creature,
Every beast and bird,
The death-flame shall seize;
Shall fare along *the* earth
(The) fire-swart flame,
Like a raging warrior,
As formerly *fared the* water-gushes,
The floods precipitated.
Then in *a* fire-bath
The sea-fishes shall sweal,
Checked in swimming;

Each beast *of the* wave
Weary shall die;
Water shall burn as wax!
There more wonders shall be
Than it any *one* in mind
May conceive:
How the stun and the storm,
And the mighty tempest,
Shall break *the* broad creation.

"Stáethfaeste," *stadefast*, from "stáeth," *a shore*, or STADE, (Gloss *sub voc.*), unless we should read "stédfaeste," *steadfast*.

60. "Landes ahwáer," *anywhere on earth.*—"Landes," the Gen. governed by "ahwáer," according to Gram. § 466. Compare the Banished One's Complaint, (XXIII.), l. 16.

63. "Gráefeth grimlice," *shall grimly delve.*

190. "Banneth," *shall proclaim.*

199. "Neóde and nýde," *by force and compulsion.* There is really no distinction of meaning in these nouns. The one word is only a variation of the other in form.

205. "Gesúnde," *sound, healthful*, and agreeing with "sawla."

XII. THE PHOENIX.

From the *Codex Exoniensis*, pp. 197–242.

For the sake of the curious we here add the "Carmen de Phoenice," which, it will be observed, has been very much amplified by the Anglo-Saxon paraphrast, while the fable itself has been extended by the same hand to denote the doctrine of the resurrection, an application by no means new in the Christian church. The revival of the phoenix from its own ashes, a mythos which obtained general credence at one time, as mysterious as that land of mysteries in which it originated, might well be taken to represent the reconstruction of man from his original elements at the end of one of the cycles of time, if it was not so intended by a people ever anxious to lift the veil of Isis, that veil which shrouded futurity from human gaze. Both the original and the paraphrase will be found interesting. The latter has been styled a "noble" production, and contains, indeed, many highly poetic passages. Among other things which it comprises, will appear the Anglo-Saxon view of the Paradise of the Blessed.

"Est locus in primo felix oriente remotus,
Qua patet aeterni janua celsa poli,

Nec tamen aestivos hiemisve propinquus adortus,
  Sed qua sol verno fundit ab axe diem.
Illic planities tractus diffundit apertos,
  Nec tumulus crescit, nec cava vallis hiat;
Sed nostros montes, quorum juga celsa putantur,
  Per bis sex ulnas eminet ille locus.
Hic solis nemus est, et consitus arbore multa
  Lucus perpetuae frondis honore viret.
Cum Phaëthonteis flagrasset ab ignibus axis,
  Ille locus flammis inviolatus erat;
Et cum diluvium mersisset fluctibus orbem,
  Deucalioneas exsuperavit aquas.
Non huc exangues morbi, non aegra senectus,
  Nec mors crudelis, nec metus asper adit,
Nec scelus infandum, nec opum vesana cupido,
  Aut Mars, aut ardens caedis amor furor;
Luctus acerbus abest, et egestas obsita pannis,
  Et curae insomnes, et violenta fames;
Non ibi tempestas, nec vis furit horrida venti,
  Nec gelido terram rore pruina tegit;
Nulla super campos tendit sua vellera nubes,
  Nec cadit ex alto turbidus humor aquae.
Sed fons in medio est, quem vivum nomine dicunt,
  Perspicuus, lenis, dulcibus uber aquis,
Qui semel erumpens per singula tempora mensum,
  Duodecies undis irrigat omne nemus:
Hic genus arboreum procero stipite surgens,
  Non lapsura solo mitia poma gerit.
Hoc nemus, hos lucos avis incolit unica Phoenix,
  Unica, sed vivit morte refecta sua;
Paret, et obsequitur Phoebo memoranda satellea.
  Hoc natura parens munus habere dedit,
Lutea cum primum surgens Aurora rubescit,
  Cum primum rosea sidera luce fugat,
Ter quater illa pias immergit corpus in undas,
  Ter quater e vivo gurgite libat aquam;
Tollitur, ac summo consedit in arboris altae
  Vertice, quae totum despicit una nemus:
Et conversa novos Phoebi nascentis ad ortus,
  Expectat radios et jubar exoriens:
Atque ubi Sol pepulit fulgentis limina portae,
  Et primi emicuit luminis aura levis,

Incipit illa sacri modulamina fundere cantus,
  Et mira lucem voce ciere novam,
Quam nec aëdonia voces, nec tibia possit
  Musica Cyrrhaeis assimulare modis;
Sed neque olor moriens imitari posse putetur,
  Nec Cyllenaeae fila canora lyrae.
Postquam Phoebus equos in aperta refudit Olympi,
  Atque orbem totum protulit usque means,
Illa ter alarum repetito verbere plaudit,
  Igniferumque caput ter venerata silet,
Atque eadem celeres etiam discriminat horas,
  Innarrabilibus nocte dieque sonis;
Antistes nemorum, luci veneranda sacerdos,
  Et sola arcanis conscia, Phoebe, tuis;
Quae postquam vitae jam mille peregerit annos,
  Ac si reddiderint tempora longa gravem,
Ut reparet lapsum fatis vergentibus aevum,
  Assueti nemoris dulce cubile fugit;
Cumque renascendi studio loca sancta reliquit,
  Tunc petit hunc orbem, mors ubi regna tenet.
Dirigit in Syriam celeres longaeva volatus,
  Phoenices nomen cui dedit ipsa Venus,
Secretosque petit deserta per avia lucos,
  Hic ubi per saltus silva remota latet;
Tum legit aërio sublimem vertice palmam,
  Quae gratum Phoenix ex ave nomen habet,
In quam nulla nocens animans perrumpere possit,
  Lubricus aut serpens, aut avis ulla rapax.
Tum ventos claudit pendentibus Aeolus antris,
  Ne violent flabris aëra purpureum;
Neu concreta noto nubes per inania coeli
  Summoveat radios solis, et obsit avi,
Construit inde sibi seu nidum, sive sepulcrum,
  Nam perit ut vivat, se tamen ipsa creat.
Colligit hinc succos et odores divite silva,
  Quos legit Assyrius, quos opulentus Arabs,
Quos aut Pygmaeae gentes, aut India carpit,
  Aut molli generat terra Sabaea sinu;
Cinnama dehinc, auramque procul spirantis amomi
  Congerit, et misto balsama cum folio:
Non casiae mitis, nec olentis vimen acanthi,
  Nec thuris lacrimae guttaque pinguis abest;

His addit teneras nardi pubentis aristas,
  Et sociat myrrhae vim, panacea, tuam.
Protinus instrato corpus mutabile nido,
  Vitalique toro membra quieta locat:
Ore dehinc succos membris circumque supraque
  Injicit, exequiis immoritura suis;
Tunc inter varios animam commendat odores,
  Depositi tanti nec timet illa fidem.
Interea corpus genitali morte peremptum
  Aestuat, et flammam parturit ipse calor;
Aetherioque procul de lumine concipit ignem,
  Flagrat et ambustum solvitur in cinerem;
Quos velut in massam cineres in morte coactos
  Conflat, et effectum seminis instar habent:
Hinc animal primum sine membris fertur oriri,
  Sed fertur vermi lacteus esse color.
Creverit immensum subito cum tempore certo
  Sese ovi teretis colligit in speciem;
Inde reformatur qualis fuit ante figura,
  Et Phoenix ruptis pullulat exuviis,
Ac velut agrestes, cum filo ad saxa tenentur,
  Mutari tineae papilione solent.
Non illi cibus est nostro concessus in orbe,
  Nec cuiquam implumen pascere cura subest,
Ambrosios libat coelesti nectare rores,
  Stellifero teneri qui cecidere polo;
Hos legit, his alitur mediis in odoribus ales,
  Donec maturam proferat effigiem.
Ast ubi primaeva coepit florere juventa,
  Evolat ad patrias jam reditura domos:
Ante tamen proprio quicquid de corpore restat,
  Ossaque vel cineres exuviasque suas,
Unguine balsameo myrrhaque et thure soluto
  Condit, et in formam conglobat ore pio;
Quam pedibus gestans contendit solis ad ortus,
  Inque ara residens, ponit in aede sacra.
Mirandam sese praestat, praebetque videnti,
  Tantus avi decor est, tantus abundat honor:
Principio color est qualis sub sidere coeli,
  Mitia quem croceo Punica grana legunt,
Qualis inest foliis quae fert agreste papaver,
  Cum pandit vestes Flora rubente solo.

Hoc humeri pectusque decens velamine fulgent,
  Hoc caput, hoc cervix, summaque terga nitent;
Caudaque porrigitur fulvo distenta metallo,
  In cujus maculis purpura mista rubet.
Clarum inter pennas insigne est desuper, Iris
  Pingere ceu nubem desuper alta solet,
Albicat insignis misto viridante smaragdo,
  Et puro cornu gemmea cuspis hiat.
Ingentes oculi, credas geminos hyacinthos,
  Quorum de medio lucida flamma micat.
Aequatur toto capiti radiata corona,
  Phoebaei referens verticis alta decus.
Crura tegunt squamae flavo distincta metallo,
  Ast ungues roseo pingit honore color.
Effigies inter pavonis mista figuram
  Cernitur, et pictam Phasidis inter avem.
Magniciem terris Arabum quae gignitur ales
  Vix aequare potest, seu fera, seu sit avis;
Non tamen est tarda, ut volucres quae corpore magno
  Incessus pigros per grave pondus habent;
Sed levis et velox, regali plena decore,
  Talis in aspectu se tenet usque hominum.
Convenit Aegyptus tanti ad miracula visus,
  Et raram volucrem turba salutat ovans:
Protinus exsculpunt sacrato in marmore formam,
  Et signant titulo remque diemque novo.
Contrahit in coetum sese genus omne volantum,
  Nec praedae memor est ulla, nec ulla metus.
Alituum stipata choro volat illa per altum,
  Turbaque prosequitur munere laeta pio;
Sed postquam puri pervenit ad aetheris auras,
  Mox redit ista, suis conditur illa locis;
At fortunatae sortis filique volucrem!
  Cui de se nasci praestitit ipse Deus.
Foemina vel mas haec, seu neutrum, seu sit utrumque,
  Felix quae Veneris foedera nulla colit;
Mors illi Venus est, sola est in morte voluptas;
  Ut possit nasci, appetit usque mori.
Ipsa sibi proles, suus est pater et suus haeres,
  Nutrix ipsa sui, semper alumna sibi.
Ipsa quidem, sed non eadem, quia et ipsa, nec ipsa, est,
  Aeternam vitam mortis adepta bono."

" Haebbe ic gefrugnen," *I have learned by inquiry.*
. " Hleóthra wyn," *delight of sounds!*
. " Unsméthes wiht," *aught unsmooth.*

–130. Calm is that glorious plain,
The sunny bower glitters,
The woody holt, joyous;
The fruits fall not,
Bright products,
But the trees ever
Stand green,
As them God hath commanded;
In winter and in summer
The forest is alike
With fruits hung;
Never fade
The leaves under *the* sky,
Nor them will flame scathe
Ever throughout ages,
Ere that destruction
Unto *the* world shall be.
When of old *the* water's mass
All mid-earth,
When the sea-flood covered
The earth's circumference,
Then that noble plain
In every thing entire,
Against *the* billowy course
Stood preserved,
Of *the* rough waves
Happy, inviolate,
Through *the* favor of God.
It shall abide thus in bloom,
Until *the* coming of *the* funeral conflagration
Of *the* Lord's judgment;
When *the* death-houses,
Men's cavern-chambers,
Shall be opened.
There in that land is not
Hateful enmity,
Nor wail nor vengeance,
Evil-token none,
Old age nor poverty,

Nor the narrow death,
Nor loss of life,
Nor coming of harm,
Nor sin nor strife,
Nor sore revenge,
Nor toil of indigence,
Nor desire of wealth,
Nor care, nor sleep,
Nor grievous sickness,
Nor winter-dart,
Nor dread of tempests
Rough under *the* heavens;
Nor does the hard frost,
With cold chill-icicles,
Strike any one.
There nor hail nor rime
On *the* land descends,
Nor windy cloud,
Nor there water falls,
Dispersed through air;
But there water-streams
Wonderfully curious,
Wells spring forth,
With earth-bubblings beautiful;
Moisten *the* ground
Pleasant waters
From *the* midst of the forest;
Which every month,
From the turf of *the* earth
Sea-cold burst,
All *the* grove pervade,
At times magnificently.

158. "Háliges meahtum," *through* the *might of* the *Holy One.*

168. "Frymthe," *at* the *beginning.*

181. "Ongean-cuman," in Latin, "ire obviam."

201. "Under lyfte ofer lage," *under sky, over water.*

332. "Syr-wara land," the *land of* the *Syrians.*

484. "Sumes anlíce," *somewhat as if.* Mr. Thorpe would read "sumeres," *in summer*, in the place of "sumes;" but we have below, "on haerfeste," *in harvest*, or *autumn.* Compare l. 623.

669. "Flýht-hwates," *of* the one *prompt in flight.*

712. "Gecynd," *nature*, or *sex.*

713. "Þe," *or.*

769. "On sin-dreámum," *in perpetual joys.*

775. "Gecornum," contracted for "gecorenum." Perhaps we ought to read this line simply, "Þám gecorenum."

819. "Þe," *because.*

855. "Wintrum gebysgad," *oppressed with years.*

910. "Læenan lífes," *of* (this) *frail life.*

945. "Eádge," agreeing with "meorda," l. 943.

953. "Hige weallende," *with ardent soul.*

956. "Leohte geleáfan," *with light belief.*

1011. "Gold," here the plural.

1016. "Þisses," agreeing with "fugles," l. 1019.

1031–1033. Compare the closing lines of the third Poem on the Day of Judgment. It is more likely that the Phoenix was written by the same author, and that author Cynewulf, than that these lines were borrowed from him by another person.

1053. "Þaet sind," *those are.*

1106. "Haele-hrá wérig," a *weary human corse.*

1163. "Here," says Mr. Thorpe, "some lines are evidently wanting, though the MS. has no hiatus."

1178. "Ofer hrófas," lit. *over roofs*, i. e. *over every thing.*

1189. "Facne," *with guile.*

1191. "Leohte werede," *clothed in light.*

1333. "Lucis Auctor," the Author of Life. This alternating with Latin, and even with Greek lines, preserving the alliteration, was very frequently practised by the Anglo-Saxon poets. Sometimes whole poems were written in that way.

1335. "Merueri," *deserve.*

1337. "Gaudia in coelo," *joys in heaven.*

1339. "Maxima regna," the *highest thrones.*

1341. "Sedibus altis," *on exalted seats.*

1343. "Lucis et pacis," *of light and peace.*

1345. "Alma letitiae," *abounding in joy.*

1347. "Blandem et mitem," *gentle and mild*, agreeing with "Freán."

1349. "Sine fine," *without end.*

1351. "Laude perenni," *with perpetual praise.*

The internal evidence in this poem is in favor of Cynewulf as author, and from similar expressions found in the latter part and in the *Paraphrase of the "Pater-Noster"* and of the "*Gloria Patri*," we would infer that those productions owed their origin to the same hand.

XIII. HYMN OF PRAISE AND THANKSGIVING.

From the *Codex Exoniensis*, pp. 38–48.

2. "Þaet we, wer-þeóda," we have read for "Þaette wer-þeóda," as "we" is required by the "us" which follows. Another reading which has been suggested, and which we at first followed in our Grammar, is, "Þaet Þé wer-þeóda," with "Drihtne" in the next line in apposition with the "þé," and we may say, explanatory.

21. "Tó feorh-nere," *for* the *support* of *life*.

24. "Þaes we ealles sculon," *for all which we ought*.[1]

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[1] We cannot forbear quoting some of the passages of this poem, as beautifully versified by J. Conybeare:

1–26. "Befits it well that man should raise,
To Heaven the song of thanks and praise,
For all the gifts a bounteous God
From age to age has still bestowed.
The kindly season's tempered reign,
The plenteous store, the rich domain
Of this mid-earth's extended plain,
All that his creatures' wants could crave,
His boundless power and mercy gave.
Noblest of yon bright train that sparkle high,
Beneath the vaulted sky,
The sun by day, the silvery moon by night,
Twin fires of heaven, dispense for man their useful light.
Where'er on earth his lot be sped,
For man the clouds their richness shed,
In gentler dews descend, or opening pour
Wide o'er the land their fertilizing shower."

40–54. "Not such the doom
Our sorrowing fathers heard of old,
The doom that in dread accents told
Of Heaven's avenging might, and wo, and wrath to come.
Lo! I have set thee on earth's stubborn soil,
With grief and stern necessity to strive;
To wear thy days in unavailing toil,
The ceaseless sport of torturing fiends to live.
Thence to thy dust to turn, the worms' repast,
And dwell where penal flames through endless ages last."

119–172. "Thrice holy He,
The Spirit-Son of Deity!
He called from nothing into birth
Each fair production of the teeming earth;
He bids the faithful and the just aspire
To join in endless bliss Heaven's angel choir.

38. "Cwide eft on-hwearf," the *sentence repealed.*

48. "Fus-leóth galan," the *death-song sing.*—Thorpe.

51. "Wyrmum aweallen," *burst open with worms.*

84. "Staénne," contracted for "staénenne."

134. "Eall fela," *all of many* things, or *many* things *to perfection.*

148. "Sumum wíg spéde," we have assumed for the common reading, "sumum wíges spéd," which leaves "gyfeth" in the next line without a subject. As the passage now stands, the meaning would be:

War success unto one
In the battle giveth.

261. "Fold-aerne faest," *in* the *earth-house fast.*

His love bestows on human kind
Each varied excellence of mind.
To some his Spirit-gift affords
The power and mastery of words:
So may the wiser sons of earth proclaim,
In speech and measured song the glories of his name."

"Some the tuneful hand may ply,
And loud before the listening throng,
Wake the glad harp to harmony,
Or bid the trump of joy its swelling note prolong.
To these he gave Heaven's right laws to scan,
Or trace the courses of the starry host,
To these the writer's learned toil to plan,
To these the battle's pride and victor's boast;
Where in the well-fought field the war-troop pour
Full on the wall of shields the arrows' flickering shower.
Some can speed the dart afar,
Some forge the steely blade of war,
Some o'er ocean's stormy tide
The swift-winged ship can fearless guide,
Some in sweet and solemn lays
The full-toned voice of melody can raise.
So heaven's high Lord each gift of strength or sense
Vouchsafes to man, impartial to dispense,
And of the power that from his spirit flows,
On each a share, on none the whole bestows,
Lest favored thus beyond their mortal state,
Their pride involve them in the sinner's fate."

Illustrations of Anglo-Saxon Poetry, pp. 218-222.

Mr. J. Conybeare remarks on this part,—"It will doubtless remind the classical reader of the exquisite choral song of Sophocles, in his Antigone, commencing πολλὰ τὰ δεινά; and the fine moral reflection with which it terminates would not have disgraced the composition even of the most philosophic poet of antiquity."—Sharon Turner—*Hist. of the Anglo-Saxons*, Vol. III., B. IX., Chap. iii.

XIV. POEM MORAL AND RELIGIOUS.

From the *Codex Exoniensis*, pp. 104–107.

5. "Rime," *from the number.*
12. "Sæle brucan," *enjoy prosperity.*
15. "Wéges willian," *desire its way.*
21. "Geáru," unless intended for "geárum," with the usual mark over the u, ought probably to be read as the Gen. plural "geára."
36. "Wyrpe gehycgan," *chance his thoughts direct.*—Thorpe.
68. "Thá gehwylcum sculon," we have read for "Se gehwylcum sceal." Mr. Thorpe suggests, "Hý gehwylcum sculon," but we have preferred the relative.
99, 100. Love with gifts
Those who have less,
A sentiment of true charity.
112. "Of-an," *grudges.*
116. "Bégu," *of both*, so. "egna" and "ídel wuldor."

XV. POEM ON THE ENDOWMENTS AND PURSUITS OF MEN.

From the *Codex Exoniensis*, pp. 293–300.

62–65 One is possessed of little,
An unfortunate man,
Yet is *he* versed
In *the* qualifications of mind.

92. "Swá bíth wyrhtan riht," *as is proper for* a *wright.*
103. "Sum leotha gleáw," *one* is *skilled in* the use *of* his *limbs.*
113. "Arum," *with oars.*

177–180. One is eager
For *the* devil's warfare;
Is ever against sins
Ready for *the* fight.

189. "Lárum leóth-faest," *by instruction become an adept in songs.*

XVI. POEM ON THE VARIOUS FORTUNES OF MEN.

From the *Codex Exoniensis*, pp. 327–333.

"This piece," says Mr. Thorpe, "bears the impress of originality, and is highly interesting as affording a few glimpses into the manners

and habits of our forefathers, during a period when all our knowledge concerning them, beyond such incidents as enter the pale of history, is extremely vague and scanty."

35. "Sceal," understood after "sum."

40–51. One shall in *the* wood
From *a* high tree
Wingless fall;
Shall be in flight, however,
Hover in air,
'Til that forthwith is not
The wild tree's fruit;
When he unto *the* root
Shall sink, of life deprived,
Of soul bereaved;
Upon the ground shall fall;
His spirit is on *its* way!

"Lungre," we have read in the place of "lengre," which, to mean *longer*, as Mr. Thorpe has it, should be "leng," or at any rate "longran," as the Acc. fem. agreeing with "hwíle" understood.

64–83. One shall on *the* curved
Gallows ride,
In death shall be suspended,
Till that *his* spirit's casket,
His carcass bloody,
Broken shall be;
From him *the* raven there shall take
His organs of vision,
The sallow-coated *one* shall tear
Him soul-less,
Nor may he from that villany
With hands defend *himself*,
From *the* loathed robber *of the* air;
His life is departing
And he skin-less,
Hopeless of spirit,
Pale on the tree,
His fate abides,
With death-mist covered;
Unto him shall be *an* execrable name.

With regard to the sense in which "rídan" is here used, Mr. Kemble says, in his Gloss. to Beówulf, *sub voc.*,—"'Rídan' is especially

applied to death by hanging, as we used to say, while the old three-cornered gallows stood at Tyburn, 'to ride the three-legged colt foaled by an acorn.' ..... So in Norse the gallows is called 'Hagbarth's *horse*,' from a hero of that name who perished by it. .... An old form of condemnation says, 'eínen dūren baum soltu reiten,' *aridum truncum equitabis*."—"Heáfod-sýna," lit. *head-visions*, reading the latter part of the compound in the plural.—"Bíth .... scacen," *is being expelled*, we may say.

84. "Sumne" and "scealon," we have read for "sum" and "sceal."

100. With "sceal" in this line must be understood "feallan," or the like, unless the idea is supposed to be carried forward and contained in "ealdre linnan."

163. "Sneáre wraestan," *with rapid flexion.*

166. The MS. here reads, "naegl neome cende," for which a meaning cannot be assigned.

178. "Se Waelisca," *the Welsh* bird.—Thorpe.

195. There can be no doubt that these last four poems are by one and the same hand. The internal evidence is strongly in favor of the supposition.

XVII. A FATHER'S INSTRUCTION TO HIS SON.

From the *Codex Exoniensis*, pp. 300–305.

8. "Deág ṭhín Gewyrhta, *thy Maker is excellency itself*, we may say: Mr. Thorpe, "*If thy deeds be virtuous*," retaining the reading of the MS., "gewyrhtu," which would require both "deág" and "ṭhín" to be in the plural.

15. "Efn eine ṭhis," *perform with boldness this.*

46. "Ne gewuna wyrsan," *hold not converse with* a *worse* one, i. e. do not associate with such.

47. "Wídon feore," *at any time through life.*

53. "Sý ymb ríce swá hit maege," *be* it *as to power as it may.*

129. "And á sóthe tó-sýh," *and ever look to truth.*—"Tó-sýh," we have read for "tó-syge;" Mr. Thorpe with the latter, "*And truth ever tell*," which even in that case would not express the precise import of the words.

189. The close of sentiments, which if published in Ancient Greece, would have dignified the author with the name of philosopher.

XVIII. SELECTIONS FROM BEOWULF.

From Kemble's *Beowulf*, pp. 1–220.[1]

PROLOGUE.

Beówulf, one of the oldest Romances of the Anglo-Saxons[2] which have come down to us, and which connects that people with their

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[1] "The Anglo-Saxon Poems of Beowulf, the Traveller's Song, and the Battle of Finnes-burh, edited, together with a Glossary of the more difficult words, and an Historical Preface, by John M. Kemble, Esq., M. A., of Trinity College, Cambridge. London, 1833."

[2] "The Romances of the Anglo-Saxons," says Mr. Wright, "hold historically the same place in literature which belongs to the Iliad or the Odyssey. Their subjects were either exclusively mythological, or historical facts, which, in their passage by tradition from age to age, had taken a mythic form. Beowulf himself is, probably, little more than a fabulous personage—another Hercules, destroying monsters of every description, natural or supernatural, nicors, ogres, grendels, dragons. No weak or selfish feelings ever interfere with his straight course of heroic probity. Courage, generosity, and fidelity are his virtues. The coward, the niggard, and the traitor, whenever they are mentioned, are spoken of with strong marks of abhorrence. The weaker sex, though it has scarcely any share in the action, is always treated with extreme delicacy and respect. The plot of the poem is at once simple and bold. Among the other romances, that of Finn had for its subject the mutual injury of two hostile tribes, and acts of vengeance repeated until the one was vanquished and became dependent on the other. Sometimes the ladies stand forth as more active and powerful agents. Thus the romance of Offa was founded on the marriage of a king with a wood-nymph, and the hatred with which she was regarded by his mother—a story frequently reproduced in the romances of the thirteenth century. The old German romance of the Niebelungen has for its subject the disastrous consequences which arose out of the vanity and petulance of two royal dames. The subject of that of Waltharius, preserved to us only in a Latin dress, is the escape of a prince and his affianced bride from the court of the Huns, where they had been detained as hostages.

"The only perfect monument of Anglo-Saxon romance which the hand of time has left us, is Beowulf. In it we discover, what was rendered more than probable by other considerations, that, after the Saxons had embraced Christianity, they carefully weeded out from their national poetry all mention of, or allusion to, those personages of the earlier mythology, whom their forefathers had worshipped as gods. But they went no further than this; the subordinate beings of the ancient superstition, the elves, nicors, and all the fantastic creatures of the popular creed, still held their places; for the Christian missionaries themselves believed in the spiritual and unseen world as extensively as their converts. The only difference was, that, whilst elsewhere these beings retained very nearly their original form and character, in the minds of the monks they became so many black demons and mischievous hobgoblins.

"That the early romances continued to be popular throughout the Anglo-Saxon period, is proved by many circumstances. Indeed, their heroes were

residence in Jutland, about the time of the emigration of Hengist and Horsa with their followers to the shores of Britain, is interesting

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in most instances the direct ancestors of the Anglo-Saxon princes, and they must therefore always have been listened to with attention. Many of the nobles appear to have had such romances attached to the early history of their own families, as was the case with Waltheof. That they formed part of the poetry in which King Alfred, from his youth, took so much pleasure, is proved by the manner in which he introduces the name of Weland, one of the most renowned personages of the Teutonic mythology, into his translation of Boethius. The manuscript of Beowulf, and those which contain the fragments that remain of other romances, are all of the tenth century, the age in which chiefly the Anglo-Saxon vernacular literature was committed to writing, which shows that they were then popular. As late as the time of the Norman conquest, we are told of one of the companions of the Saxon Hereward, who had been named Godwin, 'because he was as valiant as Godwin the son of Guthlac, who was so highly extolled *in the fables of the Ancients*,' a clear proof of their general popularity at that time. And at the same time, as we learn from Hereward's anonymous biographer, there was one Leofric, 'his presbyter at Bourne,' who seems to have still exercised in part the craft of the minstrel, or *scóp;* for 'it was his occupation to collect the deeds of the giants and warriors out of the fables of the Ancients, or from the accurate relation of others, for the edification of his hearers, and to write them in English in order to preserve them.' Leofric appears to have acted, in some measure, as the bard of Hereward's family.

"We not only trace the preservation of these romances down to a comparatively late period, but we can discover marks of their continued influence in various ways. From time to time we detect them interweaving themselves with the graver recitals of the historian. As the Saxons became in course of time more and more firmly settled in, and identified with Britain, their recollections of their old country became continually less vivid, the traditions connected with it less definite, and they began to forget the meaning of many of the old legends, although they were still punctually handed down from father to son. In ages like those of which we are now speaking—indeed more or less in all ages—the popular mind ever connects its traditions with some object which is constantly before the eye, and thus the old romances were associated with new places. A particular tribe, who had brought with them some ancient legend, the real scene of which lay upon the shores of the Baltic, after they had been settled for a time in England, began to look upon it as a story connected only with the spot where they now dwelt, and to perpetuate the error by giving the name of its hero to some object in their vicinity. Thus came such names as Grimesby in Lincolnshire, Wade's-Castle in the North, which took their names, one from Havelok's supposed foster-father, the other from a Saxon or northern hero, whose legend appears at present to be lost, although it was still preserved little more than two centuries ago. Thus, too, the legend of Weland was located in Berkshire. It was in this way that the Ongles, or Angles, settled at an earlier period near Sleswic, became by degrees confounded with the East-Angles in England; and thus the romance of Offa, one of the ancient Angle princes or 'heroes,' was under the hand of the historian Matthew Paris transformed into a life of Offa, King of the Angles in our island. Some such pro-

not only as an early monument of our ancestral language,[1] but also from the descriptions of life and manners which it contains, as well as

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cess seems to have produced the more modern romance of Havelok, that of King Atla still preserved in Anglo-Norman and Latin, though in either form inedited, and perhaps all the other Anglo-Norman romances which form the cycle commonly attributed to the period of the Danish invasions, such as Guy of Warwick, Bevis of Hampton, and King Horn. In more than one instance we find the events of some older family romance mixed up with the life of an historical personage. Such, no doubt, was the origin of the history of Hereward's younger days, which his biographer acknowledges to be taken from what appears to have been a poem, written by Leofric of Bourne; and there are several incidents in it which are most remarkably similar to some parts of the romance of Horn, just mentioned. These were not the most humiliating transformations to which, in the course of ages, the Anglo-Saxon romances were condemned: as they had been originally formed in the childhood of nations, so at a later period they reappeared in the form of chap-books and ballads for the amusement of *children;* and it is more than probable that the great god Thor, the never-ceasing enemy of the Giants of the old Teutonic mythology, has degenerated into that popular but no less remarkable hero of the nursery, the famous Jack-the-Giant-Killer, the all-powerful hammer and the girdle of strength of the god having been replaced by the equally efficient sword of sharpness and the cap of invisibility."—*Biographia Britannica Literaria, Anglo Saxon Period*, pp. 12-17.

[1] "It is remarkable," says Mr. Kemble, "that no notice whatever is taken of this fine poem by any Anglo-Saxon author: and although this is partly to be attributed to theological causes, it also furnishes a presumption that the invention of the work did not fall within the period embraced by their writings. In the absence therefore of all direct testimony, we must content ourselves with such an approximation as internal evidence will allow us to make, to the place and period which may claim the honor of its production. The date of the events described in Bëówulf is the middle of the fifth century: Hróthgár and Halga, two of the Danish kings actually reigning at the time, being, as recorded in our poem, the sons and successors of Healfdene the Second. As I shall have occasion to refer more than once to the story of these princes, I will give as much of their pedigree as is necessary in order to put the reader clearly in possession of the requisite knowledge. Fróda IV. reigned over Denmark, including most of the islands and the southernmost portion of the Scanian peninsula, A. D. 370. His sons were, 1. Ingeld; 2. Healfdene the second; 3. Fróda V. According to our poem, l. 117, Healfdene had four children, Heorogár, Hróthgár, Halga, and Elan, a princess. Of these, Hróthgár and Halga reigned together in Scania: and, according to Suhm, Ingeld was king in Sieland. Johannes Magnus, and Saxo Grammaticus agree in making Ingeld contemporary with Healfdene: but then they not only give us a double set of Healfdenes, the successors of Fróda I. and Fróda IV., but also make Halga king of Norway, and Healfdene of Sweden; which according to the Heimskringla, and to our poem, l. 4956, was in the power of Eadgils. The history of Hrolf Kraki, Halga's son, which is adopted both by Torfaeus and Holberg, agrees with our poem, l. 4223, in giving Fróda V., who, having murdered his brother Healfdene, was in his turn surprised and burnt to death by Hróthgár and Halga, leaving, according to our poem, a son, probably Hróthwulf, with whom Hróthgár made

from allusions to national superstitions, the knowledge of which it has helped to perpetuate. Although complete as a poem in some re-

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a lasting peace, giving him to wife his own daughter Freá-ware, and associating him with himself in the kingly dignity. In the episode to Beówulf, from which we learn these particulars, Ingeld is mentioned as the woman-lover, and so answers to the character given of him by Saxo and Johannes Magnus: the arousing him from his state of lethargic luxury, by the remonstrances of his foster-father, (the famous Starcather,) seems to be referred to in l. 4260, et seq.: and the recovery of his sword, (a legend there also mentioned, but with the details of which I am unacquainted,) is the subject of an allusion in the Traveller's Song, l. 95; perhaps this was from the sons of Swerting, by whom Fróda IV. was slain. It is worthy of observation, that although all the Norse genealogies, with the exception of the Flatey Codex where Halga is omitted, agree in making Hróthgár and himself partners in the kingdom, yet the Norse tradition is nearly universal, that after a time, Hróthgár, in consideration of large sums of gold, relinquished his share of it, and betook himself elsewhere; hence we hear but little of Halga throughout the poem: one account, however, asserts that they so divided the realm, that Hróthgár became lord of all the land, Halga of the water, that the latter was a famous sea-king, and that subsequently to the partition, Hróthgár altered the place of his metropolis, and founded Roskeldia, whence no doubt the story in our poem, of the building of Heort. According to Torfaeus, who I think puts these kings a little too late, Hróthgár was born, A. D. 444, and began to reign, A. D. 460. This, when we consider the traditional nature of the whole matter, agrees well enough with the Song of the Traveller, which makes Hróthgár contemporary with Hermanaric the Ostro-Goth, with the Burgundian Güthhere, (the Gundebald of Greg. Turon., Gundicar of Prosper. Aquit., Gunnar of the Edda Saemundar, and Gunther of the Nibel. Nót.,) and with Attila the Hun; consequently also with Sigmund the Waelsing, the Sifrit of the Nibel. Nót., the Sigurdr Fafnisbani of the Edda. Saem., and whose slaughter of the dragon and other adventures, related in the Scóp's song, (Beów. l. 1750,) are expressly stated to have been as yet unknown to his hearers.

"So much for the Danish princes; a far more interesting question however remains: who was the hero of the poem, Beówulf the Geát? Perhaps had the Skioldungar Saga, mentioned by Snorro in the Heimskringla, come down to us, we should have had no difficulty in answering the question: as it is, much must be left to conjecture. I am, however, of opinion that he was an Angle of Jutland or Sleswic, for he was the friend and brother-in-law of Hygelac, whose father Hrethel succeeded Offa on the Angle throne: according to Norse tradition this Offa (Uffi) was the son, according to our poem the nephew, of Garmund (Wermund) his predecessor. Wermund, Uffi, and Huhlék are in various Norse genealogies, published by Langebeke, placed immediately after Hrolf Kraki, (Halga's son;) but as it is quite certain that they never reigned in Denmark at all, and as the writers of these genealogies constantly put down in their lists the contemporary kings of neighboring lands, I consider those princes to have reigned in that order in Anglen during the periods of Fróda IV., Healfdene II., and Hróthgár in Denmark. Torfaeus, not knowing what to do with them in Denmark, at the time assigned for their existence by every tradition with which I am acquainted, and probably deceived by some such mistaken supposition as has made Professor Conybeare

spects, it is evident that it has suffered from the hand of time and from the influence of Christianity, in scenes and episodes, the preservation

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(Illust. of Anglo-Saxon Poetry) consider Healfdene as the *immediate* successor of Beówulf the son of Scyld, the son of Scef, assigns Garmund to A. D. 62. As he has chosen here to follow the incorrect Norse traditions, he was obliged to put this prince, whom he looked upon as a Dane, as far back as the first century, in order to get him into his list at all: and on this account, as well as some others, I hold 444 to be really too late for Hróthgár's birth, and that he was in fact, as stated by the Song of the Traveller, very nearly contemporary with Hermanaric, a supposition which coincides rather better with the probable date of Gármund's reign. Matthew Paris, in his life of Offa the king of East Anglia, which he falsely believed to be in England, gives the legend of Gármund and Offa as it is found in Johannes Magnus and Saxo, with all its marvellous details: and John of Brompton supplies us with the following line of Offa's pedigree: Woden, Wiclaet, Wermond, Offa, Dengelt, while in the Danish genealogies, in general it stands, Wiglet, Wermund, Ubbo, Dan II., and in one Runic record we have Wisleth, Wermund, Uffi, Dan, Huhlek. From all this, there cannot be a doubt that the Offa of Matthew Paris and John of Brompton is the Uffi, Ubbo, &c. of Norse tradition: that he is the Offa of our poem, also, is evident from l. 3916, where a clear allusion is made to his dulness, until roused into action by the necessities of his people. Suhm cannot, therefore, I think, be right in placing Gármund and Offa, whom by the way he also considers to be Angle princes, as early as the third century. If, now, the traditions of our Saxon forefathers, brought with them to Britain; if the impossibility of putting Gármund, Offa, and Hygelác into the catalogue of Danish kings, without going back to the first century, and so giving the lie to the poems of Beówulf and the Traveller's Song, as well as the dates supposed by Matthew Paris and John of Brompton; finally, if the consideration of these kings, falsely so inserted in the Danish lists, to be contemporaries and not parts of the succession, warrant us in asserting them to have flourished in Sleswic and Jutland, during the reigns of Hróthgár in Denmark, of Eadgils and Ohtere in Sweden, we shall have a very sober and satisfactory account to give of the titles by which Beówulf is an Anglo-Saxon poem. Many minor circumstances conspire to render it probable that we owe it to Anglia; as for instance, the high terms of praise in which Offa is mentioned; both our poem and the Traveller's Song describing him at some length as one of the most powerful and glorious of kings. But above all, the utter ignorance manifested by the author of Beówulf of all the minuter traditions current in Denmark; the German, far more than the Norse version of Sigurdr's story, which coincides closely enough with the Nibelunge Nôt, and rejects the contents of nearly the whole second volume of the Edda Saemundar: the selection of an Angle or Geát, (for the Angles called themselves Geáts also,) as the hero of the adventure; and the Saxon form of all the proper names, unite in taking our story entirely out of the circle of Northern Sagas. The opinion thus formed from observation of the dynasties, obtains confirmation from occasional geographical allusions in the poem. Thus the mention of the realm ruled by Beówulf and Hygelác as an island, which agrees very well with the nature of Sleswic, excludes Thorkelin's supposition that they dwelt in Pomerania; and is equally conclusive against their being inhabitants of East or West Gautland; the more so, as our Geáts are separated from the Sweones

of which would have thrown no little light upon what remains, while in one or two instances, we meet with the introduction of ideas belong-

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by a wide sea, (l. 5117,) while the Gauts and Sweones are conterminal. Moreover Heatho-raemis, where Brecca when beaten by Beówulf on the main sea, took refuge, is the island of Rom, (Romes-ae,) off the northwestern coast of Sleswic, nearly opposite to which, and not far inland, Ravenslund and Ravensberg yet retain a record of Hygelác's capital, Hrafnesholt.

"It is remarkable that neither in Beówulf nor in the Traveller's Song, a professed record of realms and dynasties, and apparently the composition of a contemporary of Hermanaric and Gunther, is the slightest mention made of Britain: moreover, the latter of these poems seems fixed as an Angle work, not only by the praises with which Offa is mentioned, but by the manner in which the poet defines Hermanaric's empire: he says it was 'eastan of Ongle,' i. e. to the eastward from Anglen, which, though it would answer the purpose of a description very well if Angles were his hearers, would not have been clear at all to Englishmen, who would look for Anglia in Norfolk. From all this, I infer that Beówulf records the exploits of one of our own forefathers, not far removed in point of time from the coming of Hengest and Hors into Britain: and that the poem was probably brought hither by some of those Anglo-Saxons who, in A. D. 495, accompanied Cerdic and Cyneric. For we well know how little time it requires to transform authentic history into the most fantastic traditions, especially among people whose belief in Jutes and dragons is sucked in with their mother's milk. Nor is the absence of all allusion to these events in our Anglo-Saxon historians at all to be wondered at; for Hengest and other Anglo-Saxons who came to England, though deriving their blood through many generations from the first royal progenitors of all the Angle and Danish kings, from Sceaf, Scyld, and Beówulf the Scylding, were certainly not of the reigning family at the time. In Florence of Worcester the line of Penda leaves that of Hygelác at Offa, whose son Angengeát (or, according to the Chron. Saxon. An. 626, Angeltheów) was Cnebba's direct progenitor through Eomer, while through another son, Wihta, he was the ancestor of Hengest and the Kentish kings. Suhm, I think without sufficient authority for the one or the other, makes out Angengeát and Angeltheów to be names of Hygelác, and puts him at least a century and a half earlier than Hengest; I have I trust rendered it probable that on the contrary Beówulf was nearly Hengest's contemporary.

"The poem contained in the Cott. MS. *Vitellius. A.* xv., and of which as accurate a copy as I could make is now presented to the reader, is, no doubt, not in its present form referable to so high an antiquity. In spite of its generally heathen character, there occur in it Christian allusions which fix this text at least at a period subsequent to A. D. 597. But it is also obvious that an older and far completer poem has once existed; of which, the numerous blunders both in sense and versification, the occurrence of archaic forms found in no other Anglo-Saxon work, and the cursory allusions to events which to the Anglo-Saxons after their departure from Sleswic must soon have become unintelligible, are convincing proofs that our present text is only a copy, and a careless copy too. Indeed, the fact that as early as the third century, the Jutes, Angles, and Saxons of Holstein were united into one people is well known: and as no one at all acquainted with the Anglo-Saxon language, its great completeness, and the manner in which its hidden laws influence every one of its developments, can listen for a moment to the pre-

ing to other than the ancient belief of the inhabitants of the Jutish peninsula.

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posterous story of its being a *rifacciamento* of languages, it is more than probable that the tongue spoken by Hengest in Sleswic, was that of Aelfred the king, four centuries later, such provincial variations only being disregarded as always subsist in every stage of a language. To suppose the Anglo-Saxon derived from a mixture of Old Saxon and Danish, is at once to stamp one's self ignorant both of Old Saxon, Old Norse, and Anglo-Saxon, and to declare one's incompetency to pass a judgment upon the subject. I do not say that the poem which is now published was not written in England; but I say that the older poem, of which this is a modernized form, was shaped upon Angle legends, celebrates an Angle hero, and was in all probability both written in Anglen, and brought hither by some of the earliest Anglo-Saxon chieftains who settled upon our shores. The necessity of compressing within narrow limits what I had to say upon this very interesting subject, has compelled me to omit a multitude of remarks which would throw light upon the historical portion of Beówulf; the more important of these will, however, be found in the index of proper names.

"The MS. of Beówulf consists of two portions, written in very different hands, and differing very considerably in language: of these, the former portion is far the older, and serves to show that some few peculiarities of the Anglo-Saxon tongue which are found neither in Gothic, Old high Dutch, Old Norse, nor Old Saxon, were even among us gradually introduced by time; such for example is the *ëa* which finally superseded *a* before *h* and *l* and certain combinations of these letters. Had I been able to complete my original plan, all these would have been carefully noted; as it is, I must content myself with recommending my reader to study the profound work of that great scholar to whom this book is dedicated: and of which I do not hesitate to say, that the *Deutsche Grammatik* is one of the most wonderful specimens of industry and philological acumen that are preserved in the records of man.

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"The only complete edition of Beówulf hitherto published, is that of Grimus J. Thorkelin, 4to. Hafn. 1815; but portions of the poem have appeared in the works of Conybeare and Sharon Turner; and a spirited paraphrase of it has been given in Denmark under the title of 'Bjowulf's Drape et Gothisk Helte-Digt fra forrige Aar-Tusinde af Angel-Saxisk paa Danske riim ved N. F. S. Grundtwig.' 8vo. Hafn. 1820. It does not beseem one editor to undervalue the labors of another, yet when a book appears, graced with an imposing name, there is danger lest by concealment of the truth the general cause of learning be made to suffer. Nothing but malevolence could cavil at the trivial errors which the very best scholars are daily found to commit, but the case is widely different when those errors are so numerous as totally to destroy the value of a work. I am therefore most reluctantly compelled to state that not five lines of Thorkelin's edition can be found in succession, in which some gross fault either in the transcript or the translation, does not betray the editor's utter ignorance of the Anglo-Saxon language. Even the works of Mr. Turner and Professor Conybeare, although in some respects immeasurably superior to Thorkelin's, are marked with mistranslations and false readings of no light kind."—*Preface to Beówulf*, pp. xx–xxx.

That this is an Anglo-Saxon poem, and that the hero is Germanic, there can

In our Selections we have in general followed Mr. Kemble's readings and suggestions, the correctness of which time and research have only helped to corroborate, carefully noting, however, the few instances in which we have thought proper to differ from that gentleman.

In the punctuation, as elsewhere, we have been guided by what we conceived ourselves to be the proper meaning of any particular passage, acknowledging, however, the assistance we have received from the invaluable version of the poem by the same author.[1]

Lines 1–104, the Prelude, according to the common opinion

1–34. Lo! we of *the* Gár-Danes,
In days of yore,
Of *the* illustrious kings
The majesty have learned,
How the nobles
Carried out valor.
Oft did Scýld *the* son of Sceáf

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be no doubt. It would be as unreasonable to doubt that the "Faëry Queen" was a production of the English muse, or the "Gerusalemme Libeaata," of the Italian, and that the hero of the latter was a European. There is no evidence that the poem itself was ever composed in any other language than the Anglo-Saxon, while Beówulf the hero is not only a Geát, but succeeds a relative upon the Angle throne.

With regard to the authorities upon which Mr. Kemble builds his historical observations, Johannes Magnus, Saxo Grammaticus, and the Norse accounts in general, we are convinced that but little reliance can be placed upon them, as it is well known that the Scandinavians, in their early history, appropriated to themselves both Germanic traditions and Germanic characters, especially such as belonged to the districts in their own vicinity. Both the chronology and the history of "Beówulf," the "Scóp's Excursion," and the "Battle of Finnesburh," as far as each goes, are deserving of more credence, as these poems are artless narratives, and agree with each other in the facts which they set forth. Among other absurdities, that of giving kings to Denmark when Denmark as a country did not exist, is the greatest. As late as the first quarter of the fifth century, the Danes appear to have consisted of only a few small tribes, independent of each other, confined to the coast of Scania and the adjacent islands, with some of the opposite points of Jutland, the remainder of which was occupied by the Angles, Saxons, and Jutes, with Frisians to some extent in the southwest. The truth is, both "Denmark" and her "kings" belong to a much later age—at any rate to a period subsequent to the emigration of the Germanic occupants of Jutland to Britain. See further observations in the sequel of the notes to this poem, with what is said under the "Scóp's Excursion," xxi.

[1] "A Translation of the Anglo-Saxon Poem of Beówulf, with a copious Glossary, Preface, and Philological Notes, by John M. Kemble Esq., M. A., of Trinity College, Cambridge. London, 1837."

From *the* hosts of *his* foes,
From many tribes,
The mead-thrones tear-away;
The earl became an object of terror
After *he* erst had been
An outcast found.
He therefore abode in comfort,
Waxed under *the* welkin,
Flourished in dignities,
Until him each *one*
Of the surrounding *peoples*
Over *the* whale's path
Must obey,
Must pay tribute:
That was *a* brave king!
Unto whom was *an* heir
Afterwards born,
Young in *his* dwelling-places,
Whom God had sent
As *a* comfort to *the* people;
From fell-need knew *he*
That they had formerly suffered,
While prince-less
For *a* long time:
Upon them therefore *the* Lord *of* life,
The Ruler of glory,
Worldly honor bestowed.

"Gár-Dena," *of* the *Gár-Danes;* the general term "Dene" appears to have embraced several specific denominations, such as "North-Dene," "Súth-Dene," "Eást-Dene," "West-Dene," "Hleó-Dene," "Hring-Dene," "Gár-Dene," and the like. The last was probably either given or assumed from the "gár," the weapon in which they most delighted, or perhaps from their connection, as will be perceived, with their Germanic kinsmen, one of whom here celebrates their praises.—"Gefrunon," *learned by inquiry*, and not *by tradition*, as Mr. Kemble has it, especially if the Scóp who composed this poem was the same with the author of the "Excursion," (XXI.), or even another person living at or near the time to which the historical characters mentioned can be referred. But also compare "gefrunon," as employed here, with the same verb in the "Phoenix," l. 1.—"Woruld-áre," i. e. in giving them a legitimate prince.

38. "Sceádo-landum in," *in* the *shadow-lands*, i. e. the forest-country, either of Jutland, or of Norway and Sweden, but more probably of the latter, as the Gár-Danes occupied a portion of Scania. Mr. Kemble has, "sceáde-landum," which he renders 'the *divided lands;*' but we doubt the correctness of the latter compound.

40. "Góde," *with good*, i. e. with benefits.

51. "Him—gewát," lit. *departed with himself*, as the idea appears to be in all such cases, as if "him" was equivalent to "him-sylf," or "him-sylfe," when plural, comparing what has been said in Vol. I., Part I., Sec. IV., § 50. Doubt about the real nature of the idiom has prevented us from noticing it particularly before this.

59. "Þendan wordum weold," *while* he *possessed power of* his *words*, i. e. while he could speak.

62. "Lange áhte," *long had* he *held possession!* i. e. ruled his territories. Mr. Kemble, '*long* he *owned it*,' probably referring the idea to "brimes farothe."

63–104. Where in *the* haven stood
(The) ringed-prowed *bark*,
Icy, and quick to set out,
The vehicle of *the* prince.
Laid *they* then
Their beloved lord,
The dispenser of bracelets,
In *the* bosom of *the* ship,
The illustrious *one* by *the* mast,
Where was much of treasures,
Of treasures from over *the* far ways,
Of ornaments, *afore* brought.
Heard I never of *a* comelier
Bark fitted out
With battle-weapons
And with war-weeds,
With bills and with mailed coats.
Upon his bosom lay
Of treasures *a* multitude,
Treasures which were with him
Into *the* flood's possession
Afar to depart.
By no means did they him less provided,
With offerings equip,
With far-famed riches,

Than did those
Who him at *the* beginning
Forth dispatched,
Alone over *the* wave,
A wretched being.
They moreover set up for him
A golden ensign,
High over head;
They let *the* deep bear *him;*
They gave him unto *the* ocean,
A sad spirit had they,
A mournful mood.
Men knew not
In sooth to say,
Men good in council,
Any men under *the* heavens,
Who received that freight.[1]

"Isig," '*glittering like ice*,' says Mr. Kemble; but it is probable that Scýld died in the winter, and that the vessel containing his body was sent out in a storm, as "út-fus" might imply.—"Umbor-wesendne," we have read for "umbor-wesende," as necessarily agreeing with "hine." Mr. K., referring to this case, says: "Participles not unfrequently have this anomaly, and omit the *n*, which is regularly the sign of an adjective or participial Acc. masc. sing.;" but it is more the error of transcription in such instances, than the abandonment of a general principle in grammar. We will here observe that

[1] Mr. Kemble, following the scribe, has, we think, erroneously separated what here precedes from what follows. He says that "in fact it has nothing to do with the rest of the story," but his assertion is predicated upon what he endeavors and is eager to prove, that Sceáf and Scyld are mythic characters, and not the immediate, but the remote ancestors of Beówulf the Scylding, and that the latter himself is the father of the "*Eponymi*" of all the Northern tribes. To the Scóp, however, who professes to have learned every thing by inquiry, Beówulf is as closely connected by descent from Scyld, as Healfdene is from him, and Healfdene, we are told, "awoke from him in turn," (him oft onwóc, l. 112); and he, moreover, represents them solely as kings of the Gár-Danes, or of one tribe of the Danes. Beówulf is even commended for having made friends unto himself while still in his father's support, (on faeder feorme, l. 42,) and Scyld and his history are still under consideration, which proves him to have been strictly his father, and not merely an ancestor. We would therefore remove "Canto I." to the commencement of the Poem, regarding the connection of descent as unbroken, the object of the Scóp being to show the relationship between Hróthgár, one of the chief personages introduced to notice, and the Jutish, or Angle Sceáf and Scyld.

"umbor-wesendne" is considered by some equivalent to "cniht-wesendne." Compare l. 1065 and the "Scóp's Excursion," l. 77.—"Heáh," strictly forming a compound with "ofer;" otherwise we would be obliged to read "heáhne."

CANTO I.

Which closes with an account of the monster Grendel—his disposition towards the reigning prince of the Gár-Dánes, his nature and origin.

110, 111. *His* father had departed elsewhere,
The prince from his dwelling,

i. e. Scýld, his own father.—"Hwearf," we have read in its natural position, as required by rhythm. The sentence parenthetic.

118. "Gerímede," written for "gerímed."
120. "Raeswan," for "raeswa."
140. "Aefre gefrunon," *would ever inquire about*

163–166. *The* hall rose aloft;
High and with battlements curved,
It awaited *the* hostile waves
Of (the) loathed flame:

sc. from the enemy in an inroad.

171–212. Since the mighty spirit
Uneasily
Endured for *a* season,
He, who in darkness abode,
That he on each day
Joy should hear
Loud in *the* hall;
There was *the* sound of *the* harp,
The clear song of *the* minstrel.
Sung he who was able
The origin of men
From far back to relate:
He said that the Almighty
The earth formed,
A beautifully-bright plain,
Which *the* water encircles;
That he set, elate with triumph,
The sun and moon
To shine for light

Unto *the* inhabitants *of the* land;
And decked
The districts of *the* earth
With branches and leaves;
That life also created *he*
For each *one* of kinds,
Of those which move about alive.
So the vassals
In joys lived
Happily,
Until that one began
Crime to perpetrate,
A fiend in hell.
The grim spirit was
Grendel called,
A mighty haunter *of the* marches,
He, who held *the* moors,
Fen and fastness;
The land of *the* monster race,
The unhappy being
Guarded *a* while,
After him *the* Creator
Had proscribed.

It is doubtful whether, in l. 202, as elsewhere in like allusions in this poem, "gǽst," "gást," or "gaest," "gist," *a stranger, a guest*, should be read.—"Mearc-stapa," lit. *a march*, or *border stepper;* but although we have followed Kemble, we prefer Rask's reading, "mére-stapa," *a mere stepper*, or, *haunter of the meres*.—"Fifel-cynnes," lit. *of* the *Fifel kind*. See further, XXI., under l. 84.

213–228. This is one of those allusions belonging to a later date than that of the poem, and evidently an interpolation, as it breaks the connection with the opening of the next Canto, the first line of which, commencing with "he," i. e. Grendel, must be referred back to what precedes, without any interruption of the idea. We would even bring back Canto II. to l. 197.

CANTO V.

Beówulf, not the Scýlding, who had been long dead, and whose grandson was now king of the Gár-Danes, but the son of Ecgtheow, the Geát, and the relative and friend of Hygelac, who at the same period occupied the throne of the Angles, having heard of the depre-

dations of Grendel, the "dark death-shade," resolves to visit Hróthgár and offer him the aid of his doughty arm. Accordingly, he embarks in a vessel with fifteen followers, and "about one hour of the second day," the "foamy-neck" had come to land under the shores of the Danes, upon which they step out and render thanks to God, because "the wave-ways had been easy to them." They have been already descried by the "warder of the Scýldings, whose duty it was to keep the sea-cliffs," and who, "a fearless minister," rides down to the beach alone, to arrest the new-comers in their further progress. After inquiries on the one side, and satisfactory answers on the other, they are conducted by him until "they might perceive, strangely built, well-furnished, and variegated with gold, what was among the dwellers on the earth far the most celebrated of palaces beneath the heavens," when he leaves them to continue their way alone, with the following address: "It is time for me to depart; may the Almighty Father hold you in his protection, safe from your enterprise; I will to the sea, to keep guard against a hostile band."[1]

To our mind, the visit of Beówulf to Hróthgár was one of friendship and assistance to a house strictly Angle, a house established and rendered illustrious by the exile Scýld the son of Sceáf, the heroic glory of whose reign affixed the name of Scýldings to his people, and continued in his immediate descendants, Beówulf, the "breme," or *celebrated*, and Healfdene, i. e. Healf-Dene; *Old Norse*, Half-Dán, or *the Half-Dane*, a name which indicates commixture of the Angle with Danish blood, through the marriage of Beówulf, Sceáf's grandson. And as Scýld or Skjöld is admitted to have been the founder of the "first race of Danish kings," allowing for the period (lange hwíle, l. 31) that they, the Danes, were without a prince, (aldorleáse, l. 30), and taking into the account the date of Hróthgár's reign, the theory advanced by us, (Appendix to Introduction), relative to the later immigration of that people as Scandinavians into Europe, will be confirmed. Indeed, at the date of the events of this poem, the Danish tribes ("mǽgtha," the plural of "mǽgth," a word indicating *a collection of relatives*, from "mǽg," *a relative*, whence our reason for accenting it[2]) were not only few in themselves, but, as facts clearly testify, small in numbers, and more liable to be invaded by their enemies than to invade them, unless assisted by others. But at the same time, in this

[1] Kemble's Translation.

[2] With regard to the formation of tribes among the Teutonic peoples generally, compare ll. 130–133, for the manner in which that of the "Gár-Danes" was increased. It was probably very small, though unconquerably brave, even under Scyld.

poem, we behold the commencement of those inroads upon the Jutes which led to the first emigration of that people to Britain.[1]

637–662. *The* street was variegated with stone,
The way directed
The men in a body;
Their war-mail shone,
Hard, hand-locked,
Their ring-iron bright
Sang in *their* trappings
When they forward unto *the* hall
In *their* dread armor
Proceeded to go.
Sea-weary *they* set down
Their ample shields,
Their steel-hard bucklers
Against *the* wall of the building;
Turned then unto *a* bench,
Placed *their* coats of mail in a ring,
The war-devices of men;
Their javelins stood,
The weapons of *the* sea-men,
Closely stacked together,
The ash-wood gray above;
The iron-band had been
With weapons adorned.
Then there *a* hero proud
The sons *of* battle
Concerning *them as* heroes asked.

"Ufan," i. e. with their points down.—Lines 658, 659, Mr. Kemble

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[1] Supposing the Danes to have been led into the north of Europe by Odin in the latter part of the third century, after the probable dispersion of their tribes upon his death, we would have an interregnum for the Gár-Danes until they adopted the "god-sent" Scyld, (the Norse Skjöld, or "Skjöldr," and their reputed son of Odin himself,) and the regular succession given by the *Scóp*, the whole harmonizing exactly with the chronology in the "Excursion" and the "Battle of Finnesburh," and with the date of characters and events recorded in this poem. Are the historical facts in these productions, of admitted antiquity, to be set aside for supposititious Norse accounts? for accounts which are acknowledged to be such in a great measure? which not only purloin from the Germanic, but also from the Hebrew, traditions to swell out a long genealogy for their kings? See also Appendix to Introduction, and the "Scóp's Excursion."

renders, "*the iron-crowd was glorious upon the weapons,*" referring "fren-threat" to the weapons and not to the men.

670. "Ne seáh ic ell-theódige," *never saw I strange* persons.—"Ell-theódige;" "ell" being the proper form of the first part of this compound, and no other than the radical "ell," in "elle," *the rest*, "elles," *else*, "ellor," *elsewhere*, and the like.

694. "Wendla leód," a *prince of* the *Wendels*.—"Wulfgár" was either an exile, or an adventurer at the court of Hróthgár, more probably the latter. Compare what Tacitus says about the custom of the young Germanic nobles in seeking adventures out of their own communities: "Principes pro victoria pugnant; comites pro principe. Si civitas in qua orti sunt longa pace et otio torpeat, plerique nobilium adolescentium petunt ultro eas nationes, quae tum bellum aliquod gerunt, quia et ingrata genti quies, et facilius inter ancipitia clarescunt magnumque comitatum nonnisi vi belloque tueare."—*De Germania*, C. 14.

It was through the wandering Scóp, we are told in the poem, that Beówulf received intelligence of Hróthgár's need from the visitation of Grendel, and perhaps Wulfgár himself had been previously informed of the sufferings of the Gár-Danes in the same way, as they had been endured for a long time.—

"Forthám sythhan wearth
Ylda bearnum
Undyrne cuth,
Gyddum geomore:"

Therefore became *it* afterwards
Unto *the* sons of men
Openly known,
In songs mournfully.

ll. 297–300.

712. "Mid his eorla gedriht," *with* the *company of his earls*. Mr. Kemble says: "It is an anomaly of 'gedryht,' that it generally remains undeclined after Prep. which require a Dative, v. l. 1260, 1318, 3343, 'mid thás wil-gedryht,' Cod. Verc. i. 1831, where the pronoun itself is undeclined. So also in the Acc. s. it remains without inflection, l. 236, 771, 1451, Caed. 148, 217." But the omission of a terminating *e* in a MS. is no evidence that the word is really undeclined, especially when it is generally found inflected in the same case or cases. And again, with regard to "mid," it must appear to every one conversant with the language, that it very often governs the Acc. when signifying *along with*, but when *with*, as instrumental, the Dat. or Abl. It is certainly an anomaly for a declinable word to be found uninflect-

ed, but a still greater one, when a pronoun appears with the same word undeclined. In the case of "mid þás wil-gedryht" referred to, "þás" is the Acc. fem. agreeing with "gedryht" wanting the proper termination. It is better never to suppose the rules of grammar as set aside, when it can be avoided, making an exception at all times, however, in favor of archaic forms.

716. "Cuthe he duguthe þeaw," *he knew* the *rule of ceremony.*—Kemble.

730. "Nó þú him wearne geteóh," *do not thou resolve upon a denial to them.*

732. "Glaedman," 'but on the contrary the *pleasance,*' sc. "þínra gegn-cwida."—Kemble.

CANTO VIII.

Hunferth, one of Hróthgár's warrior-courtiers, being jealous of Beówulf's expedition, challenges him to a further account of himself, and especially about his famed swimming-match with Breca, or Brecca, the son of Beánstán, lord of the Brondings. The subject is carried into Canto IX.

1003. "Máertha," governed by "má."—"Þón" for "þám," the Dat. in the place of "þý," the Abl., as explained in Vol. I., Part I., Sec. XI., § 33, or perhaps the Abl. plural, upon the same principle.

1027. "Aehte," we have written for "áeht."

1035. "Ethel," in the place of which in the MS. appears the Rune "ethel," which has the same signification.

1050. "Niht-langne fyrst," lit. a *night-long space.*

1065. "Cniht-wesende," *while lads,* we may say.

1086. "Weallende," we have written for "weallendu," which cannot be considered a correct form.

1094. "With láthum," *against* the *loathed* ones.

1097. "Helpe gefremmede," *afforded help.*

1102. "Fah feónd-scátha," the *many-colored foe,* says Mr. Kemble, but "feónd-scátha" denotes more than *foe,* having reference to the monsters by which he was attacked as *fiends.*

CANTO IX.

It is evident that the subject should not be divided at this place. What immediately follows is but a continuation of Beówulf's account of his battle with the sea-monsters during his swimming-match with Brecca, closing with the passing of the "mead-cup" around, and the

retiring of Hróthgár to his rest, when he commits "the best of houses" during that night to the keeping of Beówulf against the assault of Grendel.

1116. "Deóran sweorde," *with* (my) *dear sword.*—"Deóran," here the definite state, with the pronoun necessarily understood.

1120. "Mán-fordáedlan," the *evil-doers.*

1132. "Láde," *from* their *way.*

1140. "Unfaegne," *not yet doomed to die.*—Thorpe

1140. "Nicoras nigene," *nine nicors.*—The nicor was a fiendish water-spirit, the dread of sailors, and according to Mr. Kemble, "yet subsists in the Neck, Nix, &c., of various Northern tribes, even perhaps in our own common appellative for the devil."

1146. "Hwealf," perhaps better, "hwealfe."

1150. "Fare," we have read for the plural "fara."

1151. "Feore," *with life.*

1170. "Thaes," *for which* thing.

1187. "Swithe ousittan," *have very much regard* for.

1207. "On salum," *pleased, happy,* lit. *in delights.* With this line should commence Canto IX.

1224. "Ful gesealde," *presented* the *cup.*

1248. "Gelýfde," *should trust.*

1290. "Ne" should be read in this line, as the idea is evidently negative.

1293. "Scádu-helma gesceápu," the *creation of shadow-coverings.*

1298. "Guma otherne," one *man* an*other.*

1311. "Gemyne máerthe," *remember* thy *reputation.*

1314. "Ne bíth thé wilna gád," *nor shall* there *be unto thee* any *goad of desires,* i. e. you shall lack nothing that you may want.

1316. "Aldre," *with life.*

CANTO XI.

Beówulf's grapple with Grendel, who after devouring one of his companions has seized upon our hero. The subject is carried into the next Canto.

1421. "Wód under wolcnum," *proceeded under* the *welkin.*

1426. "Se," understood with "forma," "thaet" being the neuter idiomatic with the verb.

1435. "Dreámum bedáeled," *cut off from joys.*

1437. "Faeste," we have read for "faest," as required to agree with "dura."

1461. "Wist full wénne," a *feast full of hope*, i. e. one that promised much delight.

1476. "Slat unwearnum," *tore* him *unawares.*

1479. "Syn-snáedum," *morsel after morsel, without stopping to breathe*, as the compound expresses.

1482. "Eall gefeormod," *eaten up all*, even to the *feet and hands*, as in the next line.

1488, 1489. We consider and have expressed these lines as parenthetic, referring the action to Grendel. They may be thus understood:

He reached towards *him*,
The fiend with *his* hand.

1490. "Se," *who*, referring to "rinc," i. e. Beówulf. Mr. Kemble would refer Beówulf's action back to "ráehte," reading "hand" with it, but such reference would make the construction rather awkward.

1492. "And with earm gesáet," *and fixed upon* his *arm*, we may say: Mr. Kemble—"*And raised* himself *upon* his *elbow*,' which, apart from other considerations, would require "earm" to be in the Dative.

1498. "On elran menn," *among stranger men*, for "elran" can be no other than a comparative form. Mr. Kemble makes it positive.

1514. "Fingras burston," his *fingers gave way.*—Kemble.

1518. "Hwáer," perhaps, *in what manner*, an unusual meaning of the word, but not impossible.

1522. "Wiste his fingra geweald," he *experienced* the *power of his fingers*, sc. Grendel, Beówulf's.

1555. "Listum," or *cunningly.*

1569. "Hell-haefte on," *in* the *embrace* of the *grave.*

CANTO XX.

Grendel's mother has visited Heorot to avenge the death of her son, and carried off Aeschere, who was unto Hróthgár "the dearest of his heroes, in the condition of a comrade," and "a powerful warrior."

2658. "Aer-gód," we may say, *possessed of the bravery of the olden time:* Mr. Kemble, *valiant*, "perbonus," or, *exceeding brave*

2667. "The," *in that.*

2679. "Feor," *for a long time.*

2680. "Gestáeled," *founded, established.* In the next line, "thaes-the," *as.*

2688. "Dohte," *was good, availed*, sc. "hwylcra wilna," *for any desires.*

2699. "Gewíslicost," *with the greatest certainty.*

2705. "Nemne," we have written for "naefne."

2710. "Nó híe faeder cunnon," *they do not know* any *father.*

2714, 2715. "Híe . . . werigeath," *they guard.*—Grendel had not been killed by Beówulf, but had finally escaped from him, not, however, without receiving a wound which was afterwards discovered to have been mortal.

2723. "Míl gemearces," a *mile distant*, lit. a *mile of distance.*

2729. "Nihta gehwám," *every night.*—"Gehwám," used for "gehwáere," as an archaism; "niht," as the Old Gen. "nihtes" shows, having been originally either masculine or neuter, but more probably the former.

2737. "Heorot hornum trum," the *hart strong with horns.*

2751. We can recall no description of scenes in nature, either in Homer or in Virgil, more graphic than the one here closing. We regret that the want of space has prevented us from translating it.

CANTO XXVII.

Beówulf having finally ascended the throne of the Géats, after a long reign finds himself the subject of hostile attacks from "a fire-drake," a "guardian of hidden treasures" in his neighborhood, whom one of his subjects had offended. The subject of this Canto is the close of his battle with the "worm," who vomits fire and smoke, during which, deserted by all his followers, who "turned to the wood to save their life," except his relative, the faithful Wígláf, he received a mortal wound from the poisonous claws of the enemy.

5389. "Gecynde," *by nature.*

5403. "Wael-seax," we have read for "wael-seaxe," which would be the Dat. or Abl., and require the adjectives in the next line to undergo a corresponding change; and the same would be the case, if "seaxe" should be retained as a feminine form. Mr. Kemble says that the noun is here feminine, but it is better to suppose the *e* a superfluous addition, than to admit such an anomaly.

5416. "Sithes sige-hwíl," a *time* of *victory in* his *expedition.*—Kemble.

5457. "Gifed," we have written for "gifethe," which is evidently incorrect, both as to form, and on account of the rhythm of the line. The form is not archaic.

5461, 5462. As Beówulf is here said to have reigned fifty years over his people, and as his reign did not commence until some time after he had left the court of Hróthgár, who at the time of his visit was "eald and unhár," by fixing the period of the latter, we can ascertain that at which this poem could not have been written.

5466. "Guth-winum," *with warriors.*

5475–5477. The sentiment here put in the mouth of Beówulf is one that would have done honor to the knightly character of later times. Throughout the poem, indeed, he appears as a knight *sans peur et sans reproche*, and in his exploits, not unlike the far-famed of subsequent romance.

5496. "Máthm," we have written for "máththum," as a much better form.

CANTO XLIII.—BEOWULF'S OBSEQUIES.

6275. "Swá he béna wǽs," *as he had requested*, lit. *as he was a requester.*

6284. "Of swíc-þóle," *from* the *wood devourer;* "swíc-þól," according to Mr. Kemble, being "a mythic and primaeval name" for fire.

6293–6306. The sense interrupted from the illegibility of the MS.

6308. "Hlǽw on lide," a *mound*, or *tumulus*, looking *upon* the *sea.*

6311. "Wíde tó seónne," *to be seen from far.*—"Seónne," we have read for "sýne," as being a better construction.

6323. "On horde," referring to the treasure taken from the "eorthdráca."

6331. "Swá hit iû wǽs," i. e. while in the possession of the dragon.

6333. "Hilde-deórra," *dear* in *war*, (i. e. to the departed hero,) and agreeing with "aethelinga" in the next line, we have read for "hilde-deóra," *of beasts* of *war*, which Mr. Kemble suggests and adopts.

6339. "Sylfe sprecan," would *themselves speak.*

6342. "Duguthum," *with praises.*

6346. "Ferhthum freóge," *in soul love.*—"Ferhthum," the plural, either because "man" denotes people in general, or to express the greater regard and affection.

6350–6359. Thus greatly lamented
The people of *the* Geáts
Their lord,

Thus mourned his household retainers;
They said that he was
Of earthly kings,
Of men, *the* mildest,
And *the* gentlest,
To *his* people *the* most gracious,
And *of* glory *the* most desirous.

Mr. Kemble here adds the following note, which we cannot forbear quoting:—

6359. "The obsequies of a Teutonic hero are of interest enough to require a note; the more so that I have abstained from taking notice of the scattered allusions which occur in the poem. The principal points are the feast; the raising of the mound; the burning or burial of the body, both of which modes were common long before the introduction of Christianity; the throwing upon the pile, or into the mound, of jewels, arms, and warlike implements; finally, the sacrifice of hawks, hounds, horses, and even human beings, slaves or free. Hildeburh's son was slain upon Hnaef's funeral pile; l. 2221, &c. Swáwa caused herself to be buried with her deceased husband; Brynhild killed herself upon Sigurdr's pile: 'Brynhildur vildi eigi lífa eptir Sigurþ; hon let drepa þráela sína átta, ok fimm ambótter; þá lagdi hon sik sverþi til bana.'—Gudr-q. I. The circumstances are related more at length in another poem of the Edda, which I shall be excused for citing, as a better description could not be given:

'Brenni enom Hunska
A hliþ adra
Mína þióna
Meniom gavfga,
Tweír at havfdom
Ok tweír havkar;
Þá er avllo skipt
Til jafnaþar.

Þwíat hanom fylgia
Fimm ambottir,
Atta þiónar
Eþlom góþir,
Fóstr-man mitt
Ok faþerni
Þat er Buþli gaf
Barni síno.'

'Crement illo Hunnico
Ad alterum latus
Meos famulos
Monilibus decoros,
Duo ad caput,
Et duo accipitres;
Ita sunt omnia partita
Aequali modo.

Nam eum comitentur
Quinque ancillae,
Octo servi
Natalibus generosi,
Mancipium meum collactaneum,
Et hereditas (patrimoniale)
Quam Buthlius dedit
Soboli suae.'

Sigurd. q. iii, 62. 65.

Slaves and women could not enter Wael-heal, and one does not see why they were sacrificed: upon this point there may possibly have been a difference of opinion in the North. Certain it is that the jewels, arms, and chariots were supposed to be for use in a future world. In a passage which I am about to cite, a chariot and a saddle are placed in the mound, that the hero may take his choice between riding or driving to Valhalla; the passage in question is remarkably complete and interesting, and I therefore give it at full length. Haralldr Hilditavnn was old and infirm, but he thought shame to die in his bed; he would perish more like a king, eigi vil ek ṭhenna dauthan, at deyja í lauginni, vil ek deyja miklu konungligarr. So he called together all his champions, and after a fierce battle against Hringr the king, he fell as a hero should fall. This was the order of his funeral: 'oc annan dag aptir at morni, laetr Hríngr Konúngr kanna valinn, ok leita at líki Haralds Konúngs, fraenda síns, ok var míkill herr valsins fallinn yfir, ṭhar sem líkit lá; var ṭhá orthinn mithr dagr, er líkit fannst, ok valrinn var rofinn; ok lèt Hríngr Konúngr ṭhá taka lík Haralds Konúngs, fraemda síns, ok ṭhvâ af blóth, ok búa vm vegliga eptir forurí sithvenju, lèt leggia líkit í ṭhann vagn, et Haralldr Konúngr hafthi till orrostu; ok eptir ṭhat lèt hann kasta mikinn havg, ok lèt ṭhá líki hans aka í ṭheim vagni, á ṭheim hesti, er Harralldr Konúngr hafthi til orrostu, ok lèt svâ aka í hauginn; ok síthan var sá hestr drepinn. Ok ṭhá lèt Hríngr Konúngr taka ṭhann Sothul, er hann sjalfr hafthí rithit í, ok gaf thann Haralld Konúngi, fraenda sínum, ok bath hann gera hvârt er hann vildi, ritha til Valhallar etha aka; ok ṭhá lèt hann gera ṭhar mikla veizlu, ok veita útferth Haralds Konúngs, fraenda síns. Ok áthr enn haugrinn vaeri aptr lokinn, ṭhá bithr Hríngr Konúngr til gánga allt stórmenni ok alla kappa, er vith voru staddir, at kasta í hauginn stórum hríngum, ok góthum vâpnum, til saemdr Haraldi Konúngi Hilditön; ok eptir ṭhat var aptr byrgthi haugrinn vandlíga.'

Fornald, Ság. i. 387.

"Here the hero was not burnt; and Beówulf requests a simple burial, l. 891, &c.; though afterwards his body was committed to the flames. The death-feast, l. 891, the raising of the mound, l. 6306, and the casting of treasures therein, l. 6321, are all enumerated in this passage, of which however the most characteristic part is the slaughter of the horse, giving the saddle, and placing the hero in his chariot. Similar to this last proceeding is the exposure of the sea-king in his ship: thus Scyld, the foundling, returned over the waves to the dark and shadowy regions of the unknown world. Many more details might have been adduced; but I did not wish to encumber my pages with them: what I have here brought forward is enough to show—what every quota-

tion made in these notes has been brought forward for the purpose of showing—the antiquity, and close connection of the languages, religious feelings, and manners of the various Teutonic tribes. From the earliest times we have been united together by a community of household gods, of institutions, of speech, of thought: to us is owing all the might and majesty of modern Europe;—let the progeny of those Goths who hewed down the hundreds of thousands of Attila upon the plains of Chalons, not forget this, when another Calmuck invasion threatens, not the supremacy, but the political existence of the Germanic races!"[1]

XIX. THE BATTLE OF MALDON, AND DEATH OF THE EALDERMAN BYRHTNOTH—A FRAGMENT.

From Ebeling's *Angelsaechsisches Lesebuch*, collated with the text as given in Thorpe's *Analecta Anglo-Saxonica*.

PROLOGUE.

This but a fragment, though a large one, of a poem which presents a vivid picture of Anglo-Saxon patriotism and heroic sentiment, in an age more or less fraught with evil to the nation from the incessant attacks of its Danish enemies, only makes us regret that it has not come down to us entire. Byrhtnóth is a fine specimen of the warrior-nobleman of the time and people, ready to peril his life in the service of his liege lord, and a fair type of the Christian knight of a later day, if not the knight in reality, as he afterwards appears in an institution the germ of which had begun to develop itself in the Angle polity long before the Northman dared lose sight of his own heathen coasts, and which we find simultaneously shooting forth among the Frankish conquerors of Gaul, and the Gothic masters of the Spanish peninsula. The feelings to which the "Ealderman" gives utterance while lying upon the "camp-stéde," apart from the generous courage that he has displayed against the "wícings," strongly interest us in his fate; while equally characteristic are the speeches attributed to his followers, the "proud thanes," (wlance thegnas,) when they resolve to perish on the field, or avenge the death of their lord. The scene is laid in A. D. 993.[2]

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1 A result which we fear, while these notes are going to press, is destined to be brought about through the suicidal policy of "democratic Germany." Vienna has fallen under the dominion and influence of the Slavon, who now claims the banks of the Danube, of the Saave, and the Drave, and will shortly affect those of the Rhine. But far better that he should both affect and occupy the shores of the Bay of Biscay, than that political and social anarchy should overwhelm Europe in one wide-spread ruin.

2 "The only known manuscript of this valuable fragment," says Mr.

We here subjoin the broken part of what precedes the text as presented by us:

"* * * brocen wurde.
Het ṭhá hyssa hwaene.
Hors forlǽtan.
Feor afysan.
And forthgangan.
Hicgan tó handum.
And * * * hige gódum.
* * * ṭhaet Offan mǽg.
Aerest onfunde.
Ṭhaet se eorl nolde.
Ýrmtho geṭhólian.
He let him ṭhá of handon.
Leófre fleógan.
Hafoc with ṭhaes holtes
And tó ṭhǽre hilde stóp.
Bé ṭham man mihte oncnáwan.
Ṭhaet se cniht nolde.
Wácian aet ṭhám wíge.
Ṭhá he tó waepnum feng.
Eác him wolde Eádric.
His ealdre gelǽstan.
Freán tó gefeóhte.
Ongan ṭhá forthberan.
Gár tó guthe.
He haefde Gode geṭhanc.
Ṭhá hwíle he mid handum.
Healdan mihte.
Bord and brád-swurd.
Beót he gelǽste.
Ṭha he aetforan his freán.
Feohtan sceolde."

3. "Rád and raedde," *rode and counseled.*

15. "Heorth-werod," *household retainers.*

19. "Wícinga ar," the *herald of* the "*wícings.*"

21. "On-beot," *with threatening.*

29. "Beágas with gebeorge," *rings*, or *bracelets with security.*

45. "Freothe" should probably be read in this line in the place of "freóde."

50. "And eow frithes healdan," *and observe peace with you.*

53. "Wand wácne aesc," *brandished* his *flexible ashen-spear.*

59. "Hí willath eow to gafole," *they will unto you as tribute*, sc. "syllan," as in the next line.

62. "And ealde swurd," *and old swords*, i. e. swords the edges of which had been long tried.

68. "Micle láthre spell," a *much loather message.*

89. "Grim guth-plega," *grim battle-play.*

99. "Lucon," *kept* them *off* from each other.

Thorpe, "perished in the fire at the Cottonian library in 1731. That the poem was not wholly lost, is owing to the zeal of Thomas Hearne for publishing every curious monument connected with early English history, who printed it as prose at the end of his edition of Johannis Glastoniensis Chronicon. The chief of the Northmen, though not mentioned by name, was undoubtedly the famous king Olaf Tryggvason. See Saxon Chron. aa. 993, 994, and Lappenberg's 'England under the Anglo-Saxon Kings,' ii. pp. 156-159."—*Preface to Analecta Anglo-Saxonica*, p. x.

103. "Pantan streám," *Panta's stream*, the Blackwater, in Essex, upon the banks of which the battle took place.

104. "Prasse," a noun of doubtful import, but see Glossary.

120. "Ceólan sunu," *Ceóla's son.*

140. "Ṭhá," *then*, as "ṭhá," *when*, precedes, l. 135, and "láthe" is the indefinite form of the adjective.

171. "Ṭhone wíg-hagan," lit. *the battle-hay*, or *battle-hedge*, i. e. *a dense body of shields.*

197. "His swuster sunu," *his sister's son*, i. e. Byrhtnóth's.

204. "Swenges ne wyrnde," (he) *could not parry* the *stroke.*

209, 210. "Búr-ṭhene," and "ṭhaet," we have here adopted for "burthen," and "ṭhá." "'Byrthen,'" says Mr. Thorpe, referring to this place, "should probably be 'búr-ṭhen:' where, supposing Edward to be the son of Byrhtnóth's 'búr-ṭhegn,' (*chamberlain,*) and 'ṭhá' an error for 'ṭhaet,' the passage, 'ṭhanc gesǽde . ṭhám búr-ṭhene . ṭhaet he byre haefde,' becomes intelligible, viz. *he gave thanks to his chamberlain that he had (such) a son.*"

227. Perhaps for "heard" in this line, "hyrde" should be read.

236. "Súthernne gár," a *Southern dart*, i. e. a dart that had been shot from the side of the Saxons,—Southern in contradistinction to the weapons of the Northmen.

280. Here we have a Northman's arrow shot back.

290. "And gerenod swurd," *and ornamented sword.*

312–326. Thank *I* thee, Ruler of nations,
For all the delights
That I in *this* world have experienced;
Now have I, merciful Creator,
Most need,
That thou unto my spirit
A boon wilt grant,
That my soul unto thee
Its departure may take,
That into thy kingdom,
Lord of angels,
It with peace *may* enter;
Unto thee come I *a* suppliant
That it hell-miscreants
May not insult!

328. "Háethene scealcas," the *heathen villains*,—which shows the contempt in which the Northman was held by the Saxon.

343. "He gehleop ṭhone eóh," *he leaped upon the barb.*—"Eóh,"

to which corresponds the Rune "éh," introduced in the extract given from the *Legend of the Discovery of the Cross*, under the *Poems on the Day of Judgment*, and there having the same meaning.

356. "Hit áenig maeth wáere," *it any credit were.*

380. "Other twéga," *the one or the other.*

412–414. Unto me is that greatest of harms,
He was both my relative
And my lord.

444. "Thá he on meorc rád," *when he on the marches rode.*

457–471. I that do promise,
That I hence will not
A foot's space flee,
But will further go,
Avenge in *the* contest
My lord beloved.
Nor me shall *they* 'bout Sturmere *dwelling*,
Heroes firm,
With words reproach,
Now *that* my friend lies low,
That I lordless
Home should depart,
Should from *the* battle turn,
But me shall weapon seize,
Sword-edge and iron-*point.*

486. "Feores hí ne róhton," *for life they recked not.*

495. "Se gysel," *the hostage*, who had probably been mentioned before in the lost portion of the poem.

504. "Flán geuéhe," *arrows in abundance.*

519. "He bráec thone bord-weall," *he broke the shield-wall.*

534, 535. And the cuiras sang
Some mournful lay.

553. "He láeg thegenlice," *he lay in a thane-like manner.*

559. "Faeges feorh-hús," the *fated* one's *soul-house*, i. e. *his body*, or perhaps, *breast.*

601. "Be-healfe," we have written as a compound preposition, which it here really is, governing "hláforde," the Dat., "healfe" itself being in the same case, as depending on "be."

616. "The thám guthe forbeáh," *who had fled from the battle.*

XX. JUDITH—A FRAGMENT.

From Thorpe's *Analecta Anglo-Saxonica.*

The subject of this fine poem, of which, as of the Battle of Maldon, only a fragment remains to us, is taken from the Apocrypha of the Old Testament.[1] The remains of Canto IX. we here subjoin:

"* * * tweóde gifena.
In thys(um) ginnan grunde.
Heó thǽer thá geárwe funde.
Munu byrd aet thám mǽeran Theódne.
Thá heó áhte maeste thearfe.
Hyldo thaes hehstan Déman.
Thaet he híe with thaes hehstan brogan.
Gefrithode, frymtha Waldend.
Hyre thaes Faeder on roderum.
Torht-mód tithe gefremmede.
The heó áhte trumne geleáfan.
A tó thǽem Aelmihtigan.
Gefraegen ic thá Holófernus.
Wín hátan wyrcean georne
And eallum wundrum thrymlic.
Girwan up swaesendo.
Tó thám het se gumena baldor.
Ealle thá yldestan thegnas.
Híe thaet ófstum miclum.
Raefndon rond-wíggende.
Cómon tó thám rican theódne.
Feran folces raeswan.
Thaet wǽs thý feórthan dogore.
Thaes the Iudith hyne.
Gleáw on gethonce.
Ides aelf-scínu.
Aerest gesóhte."

Judith has now been in the camp of the Assyrians four days, and Canto X. opens with a description of the feast given on the occasion, as recorded in the Sacred Account.

3. "Wlance tó wín-gedrince," *valiant in wine-drinking.*

40. "Nítha geblonden," he *polluted with crimes.*

59–61. "Thǽer . . . . inne," *wherein.*—"On-symbel," *at all times.* —"Nihtes," *by night.*

69. "Mihte wlítan thurh," *might look through.*

78. "The neár," *the nearer.*

110. "Út of thám inne," *out of the room.*

116. "Nehstan sithe," *for* (the) *last time.*

128. "Scúrum heardne," lit. *hard with scourings*

136–138. The author of the Poem makes Judith here call upon the

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1 "This," says Mr. Thorpe, "was first printed as prose at the end of Thwaites's Heptateuch. The text now given is from the Cottonian MS. Vitell. A. 15. This fragment leads us to form a very high idea of the poetic powers of our forefathers. The entire poem, of which it probably formed but an inconsiderable part, must have been a truly noble production."—*Preface to Analecta Anglo-Saxonica*, p. x.

three persons of the Godhead, supposing, with many moderns, that the doctrine of the trinity was perfectly understood by the Jews in all ages before the coming of Jesus Christ. So the term "Nergend," *the Saviour*, frequently occurs, as in ll. 62, 127, 133, and elsewhere.

141. "Me thearfendre," *for me greatly needing* it.

147. "Forgyf me, swegles Ealdor," *grant unto me, Ruler of* the *sky*.

170. "With hyre weard," i. e. "with-weard hyre," *towards her*.

194. Supposing "gesne" to have here the meaning of *mutilated*, "be-aeftan," *behind*, must be predicated of "láeg." The idea appears to be that his "foul carcass" (fúla leáp) remained behind, while his "ghost" departed "elsewhere," (ellor), sc. "under neowelnes," l. 206.

213. "Hýht-wynna leás," *deprived of* the *delights* of *hope*.

227. "Hyra bégea nést," containing *provision for them both*.

296. "Weras, wíf, sámod," *men* and *women together*.

318. "Tó behthe," *as* a *proof*.

353. "Berath linde forth," *bear forth* the *banner*, lit. the *linden*, of which the Teuton banners were usually made.

379–394. The shields rattled,
Loud resounded,
At which the lank *one* rejoiced,
The wolf *lurking* in *the* wood,
And the dusky raven,
A bird greedy *of* gore,
Both from *the* desert,
That for them the men *of the* country
Thought to prepare
A glut among *the* fated;
But in their traces flew
The eagle for *the* repast yearning,
The eagle hoary of feathers;
(The) sallow-coated *one*
The war-song sang,
Sang (the) horny-beaked.

414. "Hilde-naedran," the *serpents* of *war*, i. e. "flána scúras."

461. "Mergen-collan," *at* the *breaking* of *morn*, perhaps.

513. "Góde orfeorme," *deprived of good*, i. e. *destitute of resources*.

514. The idea here previously expressed in part by "gristbítian," l. 512.

515. "Thá wáes hyra tíres aet ende," *then was of their glory at* an *end*. See Vol. I., Part II., Art. XIV.

529. "Geene," a contraction for "geenne."
592. "Lyt-hwon," *but very few.*
620. "Anes monthes fyrst," *for* the *space of one month.*

XXI. THE SCOP'S EXCURSION.

From Ebeling's *Angelsaechsisches Lesebuch*, collated with the text in the *Codex Exoniensis*, pp. 318–327. Mr. Thorpe styles this poem the "Scop, or Skald's Tale."

PROLOGUE.

This piece is usually styled the "Traveller's Song," but we think erroneously, as it evidently consists of two parts, Wídsith's own narrative, and an introduction by another minstrel, through whom it is more than likely that we have received the Excursion itself. Mr. Thorpe considers it "an episode from some lost epic," and Mr. Wright, "a fragment of some old romance;" and from the abrupt manner in which it commences, it would seem to be either the one or the other, more probably the latter. The Scóp, who seems to have belonged to the Myrgings, (ll. 8, 9), flourished in the former half of the fifth century, being a contemporary of Hermannric, of Offa, Ongentheow, and Hróthgár, apparently surviving them all, which must assign a later date to the composer of the prelude, placing him, perhaps, in the succeeding age, and helping to identify him with the author of "Beówulf," and of the "Battle of Finnes-burh." There can be no doubt, however, that he lived before the emigration of the Angles to Britain, since he alludes to Hermannric's "hám" as being *east from Anglen*, (eástan of Angle), which he would not have done, if he had been in Britain at the time he wrote; and we may suppose him to have been an Angle himself, and to have learned the "Excursion," if not from the mouth of Wídsith, from some one who had enjoyed his acquaintance, especially as the Myrgings in the days of Offa had paid feudal allegiance to the Angles. The Scóp would seem to have made his narrative long after the period of his travels, as he uses the past tense in every case; and probably in his old days, since he dwells with so much pleasure upon the favors he had received from sovereigns whose courts he had visited, as well as upon the distinction shown to the minstrel wherever he had himself gone.

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1. "Wídsith," a name probably given the Scóp by his contemporaries, from his extensive travels.

8. We have read "him" in this line, in the place of "hine," at the suggestion of Mr. Thorpe, as "onwácan" does not seem to convey the idea of *begetting* in any case, but always has the intransitive sense of *being born.* Compare Beówulf, l. 112. Kemble retains "hine."

10. "Mid Ealhilde," *with Ealhilde.* "She was the daughter of Eádwine, (Audwin), king of the Langobards, and wife of Eádgils, king of the Myrgings. Her mission to Hermannric, king of the Ostro-Goths, was apparently one of peace."—*Thorpe.*

12. "Forman sithe," (the) *first time.*

13. "Hréth-cyninges," *of* the *fierce king.* Mr. Thorpe: "*of* the *Hréth-king.*" Compare l. 114.

20. "Mǽgthum wealdan," *governing tribes.*

23. "Eorl aefter othrum," i. e. in due succession.

25. "His þeóden-stóle," *in his dominion,* we may say, or, *on his throne.*

29. "Alexandréas," probably Alexander the Great, who is not represented as living at the time, but of whom with others the Scóp had learned by inquiry, l. 34. So also with regard to the mythic Hwála.

35. "Weold," *ruled,* evidently meaning in his own day.

39. "Cáser," the Constantinopolitan sovereign of the time.

49. "Breoca," supposed to be the Breca, the son of Beánstán, mentioned in Beówulf, ll. 1007–1037.

50. "Billing Wernum," *Billing,* the *Werns,* who were closely related to the Angles, as might be inferred from the title of a code—"Leges Angliorum et Wernorum," in which the two people are associated. "The Billings," says Thorpe, "were an old noble Saxon race," which might make the Werns a division of the Saxons.

53. "Fin, Folcwalding," *Finn,* the *son of Folcwalda.*—This Finn, a prince of the Friesians, is mentioned in Cantos XVI. and XVII. of Beówulf, where his fortunes form the subject of an episode sung by Hróthgár's minstrel in the halls of Heort. That episode we here subjoin, along with the "Battle of Finnes-burh," to which reference has already been had, and which indeed is but a fragment, and a small one, as Finn's name does not appear in what remains, although essentially connected with the subject of the poem. We merely accent the text.

From Beówulf, ll. 2119–2311:

"Þaér wǽs sang and sweg. Fore Healfdenes.
Sámod aetgaedere. Hilde-wísan.

Gómen-wudu greted.
Gid oft wrecen.
Þónne heal-gámen.
Hróthgáres scóp.
Æfter médo-bence.
Máenan scolde.
Finnes eaferum.
Þá híe se faer begeat.
Haeleth Healfdena.[1]
Hnaef Scýldinga.
In Frés-waele.
Feallan scolde.
Ne huru Hildeburh.
Hérian þorfte.
Eótena treówe.
Un-synnum wearth.
Beloren leófum.
Aet þám lind-plegan.
Bearnum and bróthrum.
Híe on gebyrd hruron.
Gáre (w)únde.
Þaet wáes geomuru ides.
Nalles hólinga.
(H)oces dóhtor.
Meotod-sceaft bemearn.
(Si)þthan morgen cóm.
Þá heó under swegle.
(Ge)seón meahte.
Morthor-beálo maga.[2]
(Þ)áer he áer maeste heold.
Woroldo wynne.
Wíg ealle fornam.
Finnes þegnas.
Nemne feaum ánum.
Þaet he ne mehte.
On þáem methel-stéde.
With Hengeste.
Wiht gefeóhtan.
Ne þá weá-láfe.
Wíge forþringan.
Þeódnes þegne.
Ac híg him geþingo budon.
Þaet híe him other flet.
Eal ge-rýmdon.
Healle and heáh-setl.
Þaet híe healfre geweald.
With Eótena bearn.
Agan móston.
And aet feóh-gyftum.
Folcwaldan sunu.
Dogra gehwylce.
Dene weorthode.
Hengestes heáp.
Hringum wénede.
Efne swá swithe.
Sinc-gestreónum.
Faettan goldes.
Swá he Frésena cyn.
On beór-séle.
Byldan wolde.
Þá híe getrúwedon.
On twá healfa.
Faeste friothu-waere.
Fin Hengeste.
Elne unflitme.
Athum benemde.
Þaet he þá weá-láfe.
Weotena dóme.
Arum heolde.
Þaet þáer áenig mon.
Wordum ne worcum.
Waere ne bráece.
Ne þurh inwit-searo.
Aefre ge-máenden.
Þeáh híe hira beág-gyfan.
Bánan folgedon.
Þeóden-leáse.
Þá him swá gethearfod wáes.
Gyf þónne Frýsna hwylc.
Frecnen[3] spraece.

[1] (?) Healfdenes. [2] (?) Mages. [3] (?) Frecnan.

Thaes morthor-hétes.
Myndgiend wǽre.
Thónne hit sweordes ecg.
Sythtban scolde.
Ath wǽs ge-aefned.
And ícge gold.
A-haefen of horde.
Here-Scyldinga.
Betst beádo-rinca.
Wǽs on bǽl geáru.
Aet thǽm áde wǽs.
Eth gesýne.
Swát-fáh syrce.
Swýn eal-gylden.
Eofer íren-heard.
Aetheling manig.
Wúndum awyrded.
Sume on waele crungon.
Het thá Hildeburh.
Aet Hnaefes áde.
Hire-selfre sunu.
Sweolothe befaestan.
Bán fatu baernan.
And on bǽl dón.
Earme on eaxle.
Ides gnornode.
Geomrode giddum.
Guth-rinc astáh.
Wand (with) wolcnum.
Wael-fýra maest.
Hlynode for hláwe.
Hafelan multon.
Ben-geáto burston.
Thónne blód aet-spranc.
Láth-bite líces.
Líg ealle for-swealg.
Gǽsta gifrost.
Thara the thǽr guth fornam.
Béga folces wǽs.
Hira blǽed scacen.

XVII.

Gewiton him thá wígend.[1]
Wica neósian.
Freóndum befeallen.[2]
Frýs-land geseón.
Hámas and heá-burh.
Hengest thá-gyt.
Wael-fágne winter.
Wunode mid Finnel.
Unhlitme.[3]
Eard-gemunde.
Theáh-the he meahte.
On mére drífan.
Hringed-stefnan.
Holm storme wol.
Won with winde.
Winter ythe beleác.
Is-gebinde.
Oth-thaet other cóm.
Geár in geardas.
Swá nú-gyt déth
Thá-the syngales.
Séle bewítiath.
Wuldor-torhtan weder.
Thá wǽs winter scacen.
Faeger-foldan bearm
Fundode wrecca.
Gist of geardum.
He tó gyrn-wruece.
Swithor thóhte.
Thonne tó sǽ-láde.
Gif he torn-(ge)mót.
Thurh-teón mihte.
Thaet he Eóten(a) bearn.
Inne gemunde.
Swá he ne fo(r)-wyrnde.
Worold-raedenne.
Thónne him Hunláfing.
Hilde-leóman
Billa sele(st).

[1] (?) Wigende. [2] (?) Befealne. [3] (?) Unflitme

On bearm dyde.
Thaes wǽron mid Eótenum.
Ecge cuthe.
Swylce ferhth-frecan.
Fin eft begeat.
Sweord-beálo slithen.
Aet (his)-selfes hâm.
Siththan grimne grípe.
Guthláf and Oslâf.
Aefter sǽ-sithe.
Sorge mǽndon.
Aet-witon weána dǽl.
Ne meahte waefre-mód.
For-habban in hrethre.
Thá wǽs heal hroden.
Feónda feorum.
Swilce Fin slaegen.
Cyning on corthre.
And seó cwen numen.
Sceótend[1] Scyldinga.
Tó scyp on-feredon.
Eal in-gesteald.
Eorth-cyninges.
Swylce híe aet Finnes-hám.
Findan meahton.
Sigla searo-gimma.
Híe on sǽ-láde.
Drihtlice wíf.
Tó Denum feredon.
Laeddon tó leódum."

THE BATTLE OF FINNES-BURH—A FRAGMENT.[2]

". . . . nas byrnath.
Naefre hleóthrode thá.
Hearo-geong cyning.
Ne this ne dagath eástan.
Ne hér dráca ne fleógeth.
Ne hér thisse healle.
Hornas ne byrnath.
Ac hér forth-berath.
Fugelas singath.
Gylleth graég-hama.
Guth-wudu hlynneth.
Scýld scefte on-cwyth.
Nú scíneth thes mona.
Wathol under wolcnum.
Nú arísath weá-dǽda.
The thisne folces níth.
Fremman willath.
Ac on-wacnigeath nú.
Wígend[3] míne.
Habbath eowre land (ǽht).
Hicgeath on ellen.
Windath on órde.
Wesath on móde.[4]
Thá arás monig.
Gold-heáden thegn.
Gyrde hine his swurde.

[1] (?) Sceótende.

[2] "The circumstance of our having a part of the very romance," says Mr. Wright, "which the bard is introduced singing, gives a singular air of verity to the pictures of early manners in this interesting poem. The fragment first printed by Hickes, and reprinted in Kemble's Beowulf under the title of 'The Battle of Finnes burh,' was found by the former, as he says, in a MS. of semi-Saxon Homilies in the Archiepiscopal Library at Lambeth. It has since been sought there more than once, but without success. Perhaps it was the leaf pasted down in the binding of some MS. which belonged to a very different subject; and, if this be the case, it is certainly very desirable that it should be found, as, by separating it from the cover, more might possibly be discovered than Hickes was aware of."—*Biographia Britannica Literaria, Anglo-Saxon Period*, pp. 6, 7. London, 1842.

[3] (?) Wigende.

[4] (?) An-móde.

Ṭhá tó dura eódon.
Drihtlice cempan.
Sigeferth and Eaha.
Hyra sweord getugon.
And aet othrum durum.
Ordláf and Guthláf.
And Hengest-sylf.
Hwearf him on láste.
Ṭhá-gyt Gárulf.
Guthere stýrode.
Ṭhaet he swá freólic feorh.
Forman sithe.
Tó ṭháere healle durum.
Hyrsta ne báeran.
Nú hyt nítha heard
A-nyman wolde.
Ac he fragn ofer eal.
Un-dearninga.
Deór-mód haeleth.
Hwá ṭhá duru heolde.
Sigeferth is mín nama, cwáeth he.
Ic eom Secgena leód.
Wrecten wíde cuth.
Fela ic weána gebád.
Heardra hilda.
Ṭhe is gyt hér wítod.
Swáe ṭhér ṭhú-sylf tó me.
Seceau wylle.
Ṭhá wáes on healle.
Wael-slíhta gehlyn.
Sceolde célod bord.
Genumon[1] handa.
Bán-helm berstan.
Buruh-ṭhelu dynede.
Oth aet ṭháere guthe.
Gárulf gecrang.
Ealra áerest.
Eorth-búendra.
Guthláfes sunu.
Ymb hyne gódra faela.
Hwearf-lacra hraer.
Hraefen wandrode.
Sweart and sealo-brún.
Swurd-leóma stód.
Swylce eal Finnes-buruh.
Fyrenu wáere.
Ne ge-fraegn ic naefre wurthlicor.
Aet wera hilde.
Sixtig sige-beorna.
Sel gebáeran.
Ne nefre swá noc hwítne médo.[2]
Sel for-gyldan.
Ṭhonne Hnaefe guldon.
His haeg-stealdas.
Hig fúhton fíf-dagas.
Swá hyru nán ne feol.
Driht-gesitha.
Ac híg ṭhá duru heoldon.
Ṭhá gewát him wúnd haeleth
On wáeg gangan.
Sáede ṭhaet his byrne.
Abrocen wáere.
Here-sceorpum hror.
And eác wás his helm ṭhyrl.
Ṭhá hine sona fraegn.
Folces hyrde.
Hú ṭhá wígend[3] hyra.
Wúnda genáeson.
Oththe hwaether ṭháera hyssa..."

57. "Hnaef Hocingum," *Hnaef*, the *Hocings*. This is the same Hnaef whose name appears in the foregoing extract from Beówulf, and in the fragment of the latter poem.

61. "Saeferhth Sycgum," *Saeferhth*, the *Sycgs*. This is the Sigeferhth mentioned in the "Battle of Finnes-burh."

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[1] (?) Genumen. [2] A doubtful line. [3] (?) Wigende.

66. "Holen Wrosnum," *Holen*, the *Wrosns*,—"the Ostrosn and Westrosn, in Pomerania," says Mr. Thorpe, and adds,—"Lappenberg and Ettmüller surmise that the Wrosns may be the Scandinavian race, from whom the present Russians derive their name, and who first became known in the ninth century." But if the Wrosns were the ancestors of the "present Russians," and descendants of the ancient Roxolani, they could not have belonged to the "Scandinavian race," or more properly, the Scandinavian division of the Teutonic race, the race to which they belonged being, in that case, without a shadow of doubt, the Slavonic.

See article of Offa p 42

69. "Offa weold Angle," *Offa was governing Anglen.* "This," says Mr. Thorpe, "was Offa, (Uffo), the son or nephew of Garmund, (Wermund), and ancestor of Higelac, famed for his duel with the Saxon prince Hildebrand and his comrade Swend, on an island in the Eider, near Rendsborg. Though an Angle, Saxo makes him a Dane, influenced apparently by the Scandinavian propensity of transferring to the North the traditions of the Teutons." But chronology forbids us from considering Offa as an *ancestor* of Higelac, though the two were undoubtedly related; and with regard to the use of the word "Teutons," *Germanen*, would have been better, the Scandinavians themselves being Teutons.

70. "Alewih Denum," *Alewih*, the *Danes*.—"Alewih," the Anglo-Saxon for the Norse "Ole." "Alewih," says the same author, "is Ali, (Ole, Oluf), the natural son of Fridleif, who was treacherously murdered by Starkodder, while in a bath, at the instigation of his brother Frode IV. Offa and Ali, though here brought into contact, are placed far apart in Saxo's catalogue, but in points of chronology, I believe the poet to be more trustworthy than the historian."

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75. "Geslóh," *acquired.*

82. "Ane sweorde," *with one sword*, i. e. by single combat.

83. "Mearce gemǽrde," (he) *enlarged* his *border*, or *extended* his *marches*, sc. "with Myrgingum," *on the side of* the *Myrgings*, l. 84. Mr. Kemble, in his "Postscript," (Beówulf, p. xxxiii.), would render "gemǽrde," *settled*, sc. by his duel.

85. "Bí Fifel-dore," *upon* the *Fifel-dor*.—"Apparently," says Mr. Thorpe, "the Eider is designated, its ancient name (Egidora, Agidora, Egdora, Egidur), of which Eider is merely a contraction, being, no doubt, an analogous compound of 'Agis,' (A. S. 'ege,' O. N. 'aegir'), *terror*, and 'dor,' *porta*. The origin of this denomination is unknown. Thus, 'fifel-cyn,' 'fifel-streám,' *horrid, frightful race*, or *stream.*

O. N. 'fimbul:' so 'fimbul-vetr,' 'fimbul-thul,' &c." And Mr. Kemble: "'Fifel-dor' denotes *the door*, or *gate of monsters*, magical or ghostly beings, probably the marshy, uninhabited boundary-land, which was almost universally peopled, by popular tradition, with all kinds of evil spirits." But the name may have been originally applied to the *mouth* of the Eider *alone*, as the door by which the monsters of the deep entered the stream, or because they congregated there in large numbers, as they usually do at the mouths of all rivers. See further, Gloss. *sub voc.*

89. "Hróthgár," the same individual whom Beówulf relieves from the persecutions of Grendel and his mother; the founder and lord of Heort mentioned in l. 97.

94. "Wicinga cyn," either the "wicings," or pirates, or the inhabitants of Wic on the isle of Rugen. With the accent, if the former.

95. "And Ingeldes."—"Ingeld," says Mr. Thorpe, "according to Saxo, was the son and successor of Frode V. king of Denmark, or rather Leire, while here and in Beówulf, he appears as king of the Heathobards, and foe to Hrothgár." But here also the poet is deserving of more confidence than the historian.

106. "Folgathe wíde," *in a wide retinue*, reading "folgathe" in the place of "folgade." Mr. Thorpe, with the latter, "*was a follower* in the suit of some patron."

138. "And mid Rúm-Walum," *and with* the *Roman foreigners.*

140. "Mid Aelfwine," *with Aelfwine*,—Alboinus, or Alboin, king of the Langobards.

149, 150 "Sercingum,"....."Seringum,"—if these are oriental nations, the lines should be omitted; but they probably both belonged to the east of Europe. See further, *Gloss. sub nominibus.*

154. "Geweald áhte," *possessed authority over*, sc. "wyn-burga," *joyous cities*, l. 153, and referring to the gay cities of southeastern Europe, or of the Greek Empire.

155. "Wélena" and "wilna," we consider as common names, and governed like "wyn-burga" by "geweald," the Scóp intending to designate the wealth and high authority of the Constantinopolitan Caesar.—"Wélena," we have read for "Wiolane."

156. "Weala ríces," the *realm of* the *foreigners*,—the non-Teutonic peoples, and here as distinguished from the "Rúm-Walas" mentioned above, or those under the dominion of Rome.

159. "Mid Lidwicingum," *with* the *Lidwicings*, or the inhabitants of Llydaw, or Armorica,—the Bretons. See also Gloss. *sub nom.*

163–168. Probably ought to be rejected from the text, as the work of a later hand

170. "Ongen-Myrgingum," in the place of "ongend Myrgingum," which Mr. Thorpe renders "and *again with* the *Myrgings*." But are not the "Ongen-Myrgings" the same as the "With-Myrgings," l. 236?

181. "Six hund," i. e. the number, whence the verb and participle in the singular.

183. "Gescýred," *scored.*

184. "Scilling-ríme," "*in shillings reckoned*," says Mr. Thorpe, and adds, in a note on the line, "Literally, *in shilling number;* which may be either a phrase in use at the period, signifying some peculiar way of reckoning money; or may signify that the 600 sceats were noted in shillings on the bracelet."

194. "Otherne," sc. "ethel."

205. "Þónne wit Scilling," *when I and Scilling.*—"Scilling," a minstrel who appears to have belonged also to the Myrgings.

206. "Scíran reorde," *in clear voice.*

232. "Ingenþeow," the same person as "Ongenþeow," l. 62.

244. "Aetlan leódum," *against Attila's people.* Wídsith, therefore, had visited Wulfhere and Yrmhere before the death of Attila, which occurred in A. D. 453.

249. "Þaet," idiomatic for "þá."

258. "Wundnan golde," (those) *adorned with gold*, sc. "Wudga" and "Hama," the chiefs.

269–286. Thus roving,
With *their* compositions go about
The gleemen of men
Through many countries,
Their wants say,
Words *of* thanks utter,
Always south or north
Some *one* meet with
Well versed in songs,
Unsparing of gifts,
Who before *his* nobility desires
His sway to raise,
Earlship to perform,
Until all departs,
Life and light together.
He who works praise
Has under *the* heavens
Firmly established jurisdiction.[1]

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[1] Of the office of the Scóp, and of the high estimation in which he was held

XXII. THE WANDERER.

From the *Codex Exoniensis*, pp. 286–293.

This piece consists of two parts, the Lament of an Ancient Scóp, whom war and destruction had driven from the "mead-hall" of his chieftain, and from his country, and lines by a later hand, in which what remains of the poem itself is enchased as a precious stone, or preserved as a relic. To whom we owe its preservation, as that of all the older poetry of the nation, is unknown.

2. "Are gebídeth," *experiences compassion.*

9. "Wádan wraec-lástas," *tread exile-tracks.*

10. "Wyrd bíth full-araed," his *fate is fully conjectured.*

16. "Uhtna gehwylce," *each morning.*—"Gehwylce," the Old Abl. in the same case as "uhtna."

22. "Ic tó sóthe wát," *I know in sooth.*

23. "In eorle," *in* a *man.*

24. "Indrihten theaw," a *noble quality.*—"Indrihten," *lordly, noble, commendable,* we may say.

33. "Dóm-georne," those *fond* of exercising *sway.*

43. "Geára-iú," *years ago.*

45. "Hrusan heolstor bewráh," the *earth's cave hid.*

47. "Winter-ceárig," *worn down with years.*

60. "Sorh tó geferan," *sorrow as* a *companion.*

62. "Leófra geholdna," '*of* (his) *kind dear* ones remaining,' reading "geholdna" in the place of "geholena," which would mean *concealed,* and in the definite state.

72. "Wyn eall gedreás," *joy has all fallen!*

81. "Thinceth him on móde," it *seemeth unto him in mind*

86. "Swá," *as when.*

93. "Bathian brim-fuglas," the *sea-fowls bathing.*

96. "Gemenged," predicated of "hrím" and "snáw," separately.

99. "Sáre," *painful,* and to be referred to "benna."

107. "Fleótendra," *of* the *sea-faring.*

118. "Gesweorce," it *may sadden.*

132. "Ne tó hraed worde," *nor too quick in speech,* reading "worde" in the place of "wyrde."

138. "Aer he geáre cunne," *ere he be well experienced.*—Thorpe.

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by the Teutonic peoples, see Wright's *Biographia Britannica Literaria, Anglo-Saxon Period,* pp. 3–7. London, 1842.

149. "Missenlíce," agreeing with "weallas," l. 152

162. "Sumne fugel oth-báer," *one* a *bird has borne away.* Mr. Thorpe conjectures "fugel" to mean here *a ship*, but the passage appears to have reference to the bearing away of children by birds of prey.

166–168. One with gory-countenance,
In *an* earth-pit
Has *a* man hidden.

172. "Laeste," *in* the *least*—the Old Ablative

173. "Eald-enta geweorc," the *works* of the *ancient giants.* Mr. Thorpe: "the *old works of giants;*" but "eald," from its position, can only be compounded with "enta."

183. "Cwóm," here used in the sense of *is*, as "hwáer" is never used in the place of "hwider;" nor would either *has come*, or *has gone*, express the idea of the Scóp.

185. "Gesetu," the plural, and idiomatic with "cwóm," the singular.

197. "Fornamon," the plural, with "thrýth," "waepen," and "wyrd," as nominatives.

200. "Wyrd se máera," *Fate the powerful.* The use of "wyrd" proves the antiquity of the older part of this poem, and generally that of all others in which it is found. The word was rejected from the poetry of the nation belonging to the period succeeding the introduction of the Gospel, as savoring too much of heathenism. Perhaps among no other people was conversion to Christianity more thorough than among the Anglo-Saxons, as the abandonment of their previous literature to a great extent partly testifies. It was even alleged as a charge against Dúnstán, that he learned "the vain songs of his countrymen," probably with a view to their preservation; and from his well-known zeal in behalf of literature, we may owe no little of the earlier poetry that remains to us.

222. "Gesáet him sundor aet rúne," *sat him apart in meditation.* —"Him," here as explained under Beówulf, l. 51.—"Sundor," in this place, as its form shows, an adjective agreeing with "he" understood.

228–230.

Well shall *it* be unto him who seeketh mercy for him,
Comfort, from his Father in *the* heavens,
Where all dependance for us abideth.

A sentiment which shows the preserver of the Ancient Scóp's Lament to have been a Christian, and perhaps coming from the pen of Dúnstán himself.

	XVII.
Ṭhaes morthor-hétes.	Gewitoṇ him ṭhá wígend.[1]
Myndgiend wǽre.	Wica neósian.
Ṭhónne hit sweordes ecg.	Freóndum befeallen.[2]
Sythṭhan scolde.	Frýs-land geseón.
Ath wǽs ge-aefned.	Hámas and heá-burh.
And ícge gold.	Hengest ṭhá-gyt.
A-haefen of horde.	Wael-fágne winter.
Here-Scyldinga.	Wunode mid Finnel.
Betst beádo-rinca.	Unhlitme.[3]
Wǽs on bǽl geáru.	Eard-gemunde.
Aet ṭhǽm áde wǽs.	Ṭheáh-ṭhe he meahte.
Eth gesýne.	On mére drífan.
Swát-fáh syrce.	Hringed-stefnan.
Swýn eal-gylden.	Holm storme wol.
Eofer íren-heard.	Won with winde.
Aetheling manig.	Winter ythe beleác.
Wúndum awyrded.	Is-gebinde.
Sume on waele crungon.	Oth-ṭhaet other cóm.
Het ṭhá Hildeburh.	Geár in geardas.
Aet Hnaefes áde.	Swá nú-gyt déth
Hire-selfre sunu.	Thá-ṭhe syngales.
Sweolothe befaestan.	Séle bewítiath.
Bán fatu baernan.	Wuldor-torhtan weder.
And on bǽl dón.	Ṭhá wǽs winter scacen.
Earme on eaxle.	Faeger-foldan bearm
Ides gnornode.	Fundode wrecca.
Geomrode giddum.	Gist of geardum.
Guth-rinc astáh.	He tó gyrn-wruece.
Wand (with) wolcnum.	Swithor ṭhóhte.
Wael-fýra maest.	Ṭhonne tó sǽ-láde.
Hlynode for hláwe.	Gif he torn-(ge)mót.
Hafelan multon.	Ṭhurh-teón mihte.
Ben-geáto burston.	Ṭhaet he Eóten(a) bearn.
Ṭhónne blôd aet-spranc.	Inne gemunde.
Láth-bite líces.	Swá he ne fo(r)-wyrnde.
Líg ealle for-swealg.	Worold-raedenne.
Gǽsta gífrost.	Ṭhónne him Hunláfing.
Ṭhára ṭhe ṭhǽr guth fornam.	Hilde-leóman
Béga folces wǽs.	Billa sele(st).
Hira blǽd scacen.	

[1] (?) Wigende. [2] (?) Befealne. [3] (?) Unflitme

52–55. Commanded they me to dwell
In *a* wood-bower,
Under *an* oak-tree,
In the earth-cave.

56. "Cald is thes eorth-séle," *cold is this earth-hall.*—"Cald," we have read in the place of "eald."

60. "Burh-tánas," we have read in the place of "burh-túnas," the idea being that the "tánas," from their number, formed as it were a "burh."

62. "Wic wynna leás," a *dwelling void of joys.*—"Wic," here carrying out the idea of "burh."

64. "Begeat," *has overwhelmed.*

84. "Heard heortan-gethóht," a *hard thought of* the *heart!* Mr. Thorpe: "Heard-heartan gethóht," *hard-hearted's thought!*

88. "Gedreág," (he) *should endure.*

89. "Sý aet him-sylfum gelang," *be depending on himself.*

91. "Sý," *let* him *be.*

93. "Mín freónd," the person alluded to in ll. 35–40.

95. "Storme behrímed," *made hoary with* the *storm*

97. "Waetre beflówen," *drenched with water.*

XXIV. DEOR THE SCOP'S COMPLAINT.

From the *Codex Exoniensis*, pp. 377–379.

Nothing is known of this poem except what can be gathered from its contents, from which it appears to be the complaint of one Scóp who had been superseded by another, and who entertained the hope that he would be able to surmount his misfortune, offering unto himself arguments of consolation derived both from public and from private histories. From the manner in which allusion is made to Theódric and Hermannric, we would infer that it was composed not long after their times.

1, 2. "Weland," the Northern Vulcan.—"Him bé," for "bé him," *in himself.*—"Wraece," *of exile.*

9–11. "In this," says Mr. Thorpe, "probably the older story, it is said that Nithhad merely bound him (Weland) with a thong, while the Edda, magnifying the evil, informs us that he severed the tendons of his knees; 'Svâ var gjört, at skornar voro sinar i knès botom (fôtum).' This, as tales are wont to gain by transmission, speaks

strongly in favor of the greater antiquity of the Saxon over the Norsk version of Weland's mishap."

13, 14. That *he* surmounted,
So this may *I*.

15. "Beadohilde," the Dative.—Beadohilde, whoever she was, was probably well known in the Scóp's day,—both she and her story.

18. "Swá hyre-sylfre thing," *as her own case.*

19. "Geárolice," *certainly, to a certainty.*

23. "Thriste," *confidently.*

24. "Hú ymb thaet sceolde," *how as to that* it *should* be.

27. "Maethhilde," *of*, or *concerning Maethhilde.* But who she was, is not known.

28. "Mange," agreeing with "we," l. 27.

35. "Theódric áhte," *Theódric occupied.* Mr. Thorpe says: "'Ahte,' i. e. *held, possessed, took refuge in*, (during his exile of 32 years). Of Maeringa-burh, and Theodric's stay there during 30 winters, nothing is elsewhere related."

49. "Weán on wénan," *woes in expectation.*

53. "Ofer-eóde," predicated of "secg manig."

55. "Sitteth sorh-ceárig," there *sits* one *worn down with sorrow.*

57. "Sweorceth," it *darkens.*

73. "Dryhtne dýre," *dear unto* my *lord.*

78. "Heorrenda," says Mr. Thorpe, "is the Hôrant celebrated in the poem of Kutrun as the Helt ûz Teneland; of whose song it is related that—

'Dô sich diu naht verendet und ez begunde tagen,
Horant begunde singen, *daz dâ bî in den hagen,*
Geswigen alle vogele von suezen gesange:
Die liute die dâ sliefen die lâgen dô niht lange.'

For more relative to this celebrated scald, see Kutrun *passim*, and W. Grimm's Heldens., pp. 325–330."

80. "Land-riht," *denizenship.*

83. "Ofer-eóde," we think is here predicated of "sorh-ceárig," l. 55. Mr. Thorpe refers it to the Scóp, which destroys the order of the poem.

XXV. THE RUIN—A FRAGMENT.

From the *Codex Exoniensis*, pp. 476–478.

PROLOGUE.

With regard to this poem, Mr. Thorpe says: "Although, like the fallen burgh which it so vividly and graphically describes, *a ruin*, enough remains to show that, in its entire state, it must have been one of the noblest productions of the Anglo-Saxon muse." The internal evidence, like that of the Scóp's Lament in the "Wanderer," (XXII.), is in favor of its composition before the conversion of the nation to Christianity. Besides, the scene of the "fallen burgh" is not in Britain, but where generations had passed away under the "Eóten," (ll. 11, 12). To the land where the "Eóten" had swayed, it must therefore be referred.

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2. "Wyrda gebrǽcon," the *Fates have broken* it. See also l. 35.

11, 14. Generations under *the* Eóten
The earth-grave possesses;
The mighty workmen,
Passed away, come to naught.

20. "Ríce," i. e. hostile rule.

21. "Ofstonden," for which "up-stonden" should probably be read, the idea being that its walls remained erect under storms, (under stormum), i. e. the attacks of enemies.

22. Here the MS. has suffered.

23–27. The meaning of these lines is uncertain. For "weall-walan," in l. 25, Mr. Thorpe would read simply, "wealas," which "walan" itself would express, as we find the Gen. plural "walena" from "walan," as "walena unrím," (Anglo-Sax. Chronicle, A. D. 607); in this case, however, employed to denote the Welsh or Britons, but still as foreigners to the Saxons.

33. "Man-," in the place of the Rune of the same name and signification.

36. "Crungon waele wíde," all *perished in wide destruction.*

46. "Teáfor-geápu," *purple arches.*

49. "Hryre," *at* its *fall.*

61. "Brádan ríces," *of* (the) *broad realm.*

62. There would seem to be some lines lost here.

66. "Beorhtan bosme," *in* (its) *bright bosom.*

XXVI. A FRAGMENT.

From the *Codex Exoniensis*, pp. 473–475.

PROLOGUE.

This is apparently the remains of a larger poem, or rather the fragment of an episode from one. It commences with the address of a Scóp to an individual to rejoin a friend of his early days, who was in expectation of him, and who had sent by the hands of the minstrel himself a "beám" inscribed in Runic characters, either by which he was to be recognised, or perhaps containing the invitation expressed in the manner of the times, and closes, by a transposition that we have made, with the result of the meeting. As a composition, it probably belongs to the period antecedent to the introduction of Christianity and the Roman letters, a period to which some of the best poetry in the language can be referred.

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4. "Sylf gemunde," *shouldst* thy*self remember.*
12. "An land búgan," *one land inhabit.*

19–22. After thou hast heard
On *the* mountain's brow
Sing *the* sad
Cuckoo in *the* grove.

34. "Ṭhín on wénum," *in expectation of thee.*—"On wénum," lit. *in hopes.*

41. "Ṭhaet git," we have introduced, (the MS. being here defective), as "git" is alliterative and helps to carry out the idea, which is interrupted again in l. 44.

45–57. This we have transposed from the place of what follows, as it is evidently a continuation of the preceding address.

45. "Gif he ṭhín be-hnige," *if he should fail thee.*—"Be-hnige," we have written for "be-neah."

48. "Gecyrre ic aet-somne," *I will return at once.*

49, 50. S, R, EA, W, and M, in the place of the Runes "sigel," "rád," "ear," "wén," and "man," unless the last is intended for the "daeg." Perhaps they denote the name of the Scóp, taken together.

71. "Ṭheódnes dóhtor," *of chieftain's daughter!*—The acme of distinction and happiness in the mind of the Scóp.

66. "Holen Wrosnum," *Holen*, the *Wrosns*,—"the Ostrosn and Westrosn, in Pomerania," says Mr. Thorpe, and adds,—"Lappenberg and Ettmüller surmise that the Wrosns may be the Scandinavian race, from whom the present Russians derive their name, and who first became known in the ninth century." But if the Wrosns were the ancestors of the "present Russians," and descendants of the ancient Roxolani, they could not have belonged to the "Scandinavian race," or more properly, the Scandinavian division of the Teutonic race, the race to which they belonged being, in that case, without a shadow of doubt, the Slavonic.

69. "Offa weold Angle," *Offa was governing Anglen.* "This," says Mr. Thorpe, "was Offa, (Uffo), the son or nephew of Garmund, (Wermund), and ancestor of Higelac, famed for his duel with the Saxon prince Hildebrand and his comrade Swend, on an island in the Eider, near Rendsborg. Though an Angle, Saxo makes him a Dane, influenced apparently by the Scandinavian propensity of transferring to the North the traditions of the Teutons." But chronology forbids us from considering Offa as an *ancestor* of Higelac, though the two were undoubtedly related; and with regard to the use of the word "Teutons," *Germanen*, would have been better, the Scandinavians themselves being Teutons.

70. "Alewih Denum," *Alewih*, the *Danes*.—"Alewih," the Anglo-Saxon for the Norse "Ole." "Alewih," says the same author, "is Ali, (Ole, Oluf), the natural son of Fridleif, who was treacherously murdered by Starkodder, while in a bath, at the instigation of his brother Frode IV. Offa and Ali, though here brought into contact, are placed far apart in Saxo's catalogue, but in points of chronology, I believe the poet to be more trustworthy than the historian."

71, 72. "Þára manna . . . . ealra," *of all those* men,—the sovereigns just enumerated, and living in the time of the Scóp.

75. "Geslóh," *acquired.*

82. "Ane sweorde," *with one sword*, i. e. by single combat.

83. "Mearce gemǽrde," (he) *enlarged* his *border*, or *extended* his *marches*, sc. "with Myrgingum," *on the side of* the *Myrgings*, l. 84. Mr. Kemble, in his "Postscript," (Beówulf, p. xxxiii.), would render "gemǽrde," *settled*, sc. by his duel.

85. "Bí Fifel-dore," *upon* the *Fifel-dor*.—"Apparently," says Mr. Thorpe, "the Eider is designated, its ancient name (Egidora, Agidora, Egdora, Egidur), of which Eider is merely a contraction, being, no doubt, an analogous compound of 'Agis,' (A. S. 'ege,' O. N. 'aegir'), *terror*, and 'dor,' *porta*. The origin of this denomination is unknown. Thus, 'fifel-cyn,' 'fifel-streám,' *horrid, frightful race*, or *stream*.

3. " Beorna beáh-gyfa,"—see XXVIII., l. 19.

6, 7. Life-long glory
Acquired in battle.

12. " Hamera láfum," *with* the *legacies of hammers*, i. e. *with swords*. Compare Beówulf, ll. 5653, 5654.

" Hearde heatho-scearda,
Hamera láfa."

Hard war-sherds,
The legacies of hammers.

13. " Eaforan Eádweardes," the *sons of Edward*.—" Eaforan," lit. *heirs*, as inheriting Edward's bravery.—Compare the following line.

14. " Swá him ge-aethel wáes," *as was natural for them*.

17. " With láthra gehwaene," *against each* one *of* their *foes*.

25. " Secga sweotum," *under* the *troops of soldiery*, i. e. under their movement.

26. " Up" to be referred to " glád," l. 29, i. e. *glided up*.

32. " Oth seó aethele gesceaft," *until that noble creation*, or *object in nature*.

35. " Gárum agéted," *pierced with darts*.

37. " Ofer," *through*.

39. " Wérig, wíges sáed," *weary, satiate of war*.

41. " Andlangne daeg," we may say, the *livelong day*.—Observe here the accordance in case between the Prep. and noun.

42. " Eored cystum," the *host excellently*.

46. " Hindan," *in* the *rear*, lit. *from behind*.

48. " Myrce ne wyrndon," the *Mercians did not refuse*.

52. " Ofer áer-geblond," *over* the *purple wave*.—For the term ' áer-geblond," applied to the sea, we have seen no satisfactory origin assigned, but it would seem to have arisen among those to whom, from situation on the coast, the deep was the first tinged with the morning rays. See also Gloss. *sub voc.*

53. " On lides bosme," *in* the *ship's bosom*, or *hold*.

55. " Faege tó gefeóhte," *doomed in* the *conflict*.

62, 63. Of *the* countless host
Of Seamen and Scots.

67. " Tó lides stefne," *to* the *ship's prow*.

68. " Litle weorede," *with* a *small force*.—The Old Ablative.

69. " Creád-cnearr," the *crews of the vessels*.

75. " On his cyththe north," *into his country north*.

170. "Ongen-Myrgingum," in the place of "ongend Myrgingum," which Mr. Thorpe renders "and *again with* the *Myrgings*." But are not the "Ongen-Myrgings" the same as the "With-Myrgings," l. 236?

181. "Six hund," i. e. the number, whence the verb and participle in the singular.

183. "Gescýred," *scored.*

184. "Scilling-ríme," "*in shillings reckoned*," says Mr. Thorpe, and adds, in a note on the line, "Literally, *in shilling number;* which may be either a phrase in use at the period, signifying some peculiar way of reckoning money; or may signify that the 600 sceats were noted in shillings on the bracelet."

194. "Otherne," sc. "ethel."

205. "Thónne wit Scilling," *when I and Scilling.*—"Scilling," a minstrel who appears to have belonged also to the Myrgings.

206. "Scíran reorde," *in clear voice.*

232. "Ingentheow," the same person as "Ongentheow," l. 62.

244. "Aetlan leódum," *against Attila's people.* Wídsith, therefore, had visited Wulfhere and Yrmhere before the death of Attila, which occurred in A. D. 453.

249. "Thaet," idiomatic for "thá."

258. "Wundnan golde," (those) *adorned with gold*, sc. "Wudga" and "Hama," the chiefs.

269–286. Thus roving,
With *their* compositions go about
The gleemen of men
Through many countries,
Their wants say,
Words *of* thanks utter,
Always south or north
Some *one* meet with
Well versed in songs,
Unsparing of gifts,
Who before *his* nobility desires
His sway to raise,
Earlship to perform,
Until all departs,
Life and light together.
He who works praise
Has under *the* heavens
Firmly established jurisdiction.[1]

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1 Of the office of the Scóp, and of the high estimation in which he was held

XXVIII. THE DEATH OF EADGAR, AND SUCCESSION OF EDWARD.

From Ebeling's *Angelsaechsisches Lesebuch*, with emendations, and a uniform arrangement of the text according to the alliteration.

PROLOGUE.

The following account of the Death of Eadgar and Succession of Edward, we have transcribed from the author in Latin previously quoted from: "Eodem anno (975) flos et decus regum, gloria et honor Anglorum, rex pacificus Eadgarus, cujus largitas et magnificentia totam jam Europam repleverant, anno aetatis suae 32. regni vero 16. ex hac vita transiens, pro regno terreno commutavit aeternum. Cujus corpus Glastoniam delatum est, et ibidem more regio tumulatum. Quo defuncto, ut dictum est, de rege eligendo magna inter regni principes dissensio est exorta. Quidam enim filium regis primogenitum Edwardum, quidam vero fratrem suum Aethelredum, de secunda uxore generatum, unanimiter elegerunt. Quam ob causam duo Archiepraesules, Dunstanus Cantuar. et Oswaldus Eboracencis, cum episcopis, abbatibus, et ducibus in unum convenientes, Eadwardum, ut pater ejus moriens dictaverat, elegerunt, electum consecraverunt, et in regem, quibusdam murmurantibus, inunxerunt. Nam noverca ejus Aelfdrihta, filium Aethelredum, vix septennem puerulum, promovere conabatur, ut potius sub ejus nomine regnare videretur. Sicque post decessum regis pacifici, regni status perturbatus est, et in execratiorem commutatus. Nam principes plurimi et optimates abbates cum monachis de monasteriis, in quibus rex Eadgarus eos locaverat, expulerunt, et clericos, ut prius, loco eorum cum uxoribus induxerunt. Nam unus eorum Aelferius nomine, omnia pene monasteria, quae reverendissimis Aethelwoldus in provincia Merciorum construxerat, magna usus insolentia, subvertit. Sed super his quaestionibus ad beatum Dunstanum delatis, synodum apud Winton. congregavit, et in medio partium conflictu disputationis, imago dominica, quae altercantibus astabat in ecclesia, expresse locuta, ita allegatur, quod clericos omnes et eorum fautores confusos reddidit et elingues. Sed adhuc animis exactorum crudelium non sedatis, alia synodus Calnae constituitur, ubi cum in coenaculo, absente rege propter imbecillem aetatem considentibus totius regni senatoribus, magno conflictu hinc inde allegantium res agereter, et Dunstanum quasi ecclesiae murum multorum jacula conviciorum impeterent, nec vincerent, solarium subito totum, in quod considebant, cum axibus dissolvitur et trabibus, omnibusque in terram truculenter elisis, solus Dunstanus stans super unam, quae

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181. "Six hund," i. e. the number, whence the verb and participle in the singular.

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194. "Otherne," sc. "ethel."

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1 Of the office of the Scóp, and of the high estimation in which he was held

70. "Wráthe," *support.*

77. "Fláh-feónd gemáh," the *impious archer-fiend,* says Mr. Thorpe, supposing "fláh" to be intended for "flá," or "flaa," *an arrow;* but perhaps we ought to read, "fah-feónd," with reference to the multifarious "wísan," and semblances of the "enemy of mankind," or even "fáh-feónd," *hostile fiend.* For "fah-feónd" compare Beówulf, l. 1112.

91. "Góda geasne," *cut off from* all *blessings.*

98. "Othre gecynde," *another property.*

140. "On unraed," *unto folly.*

163. "Here," says Mr. Thorpe, "a leaf or more is wanting."

XXX. RIDDLES.

From the *Codex Exoniensis,* pp. 470–473 and 479–500.

Of these we have selected some of the least obscure from the very large collection which the Codex Exoniensis contains. "From their intentional obscurity," says Mr. Wright, "and from the uncommon words with which they abound, many of these riddles are at present altogether unintelligible; but where they can be translated with any certainty, they are by no means devoid either of beauty or interest."[1]

I.

2. "Tyne wǽron ealra," there *were ten in all.*

9. "Anra gehwylces," *of each one.* It is doubtful whether "gehwylces" should be governed by "fell," (l. 6), or by "séles," (l. 8). We have punctuated the text for the former.

11. "Ne síde thý sarra," *nor* their *side* the *sorer.*

15. "Aweáhte," *awakened into life.*

In this riddle will be recognised either the aurelia of the butterfly, or the cicada.

II.

6. "Gumena gestreóna," *of* the *treasures,* or we may say, *productions of men.*

8. "Cyrred, thyrred," *turned* and *dried.*

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[1] *Biographia Britannica Literaria, Anglo-Saxon Period,* p. 79. London, 1842.

149. "Missenlíce," agreeing with "weallas," l. 152

162. "Sumne fugel oth-báer," *one* a *bird has borne away.* Mr. Thorpe conjectures "fugel" to mean here *a ship*, but the passage appears to have reference to the bearing away of children by birds of prey.

166–168. One with gory-countenance,
In *an* earth-pit
Has *a* man hidden.

172. "Laeste," *in* the *least*—the Old Ablative

173. "Eald-enta geweorc," the *works* of the *ancient giants.* Mr. Thorpe: "the *old works of giants;*" but "eald," from its position, can only be compounded with "enta."

183. "Cwóm," here used in the sense of *is*, as "hwáer" is never used in the place of "hwider;" nor would either *has come*, or *has gone*, express the idea of the Scóp.

185. "Gesetu," the plural, and idiomatic with "cwóm," the singular.

197. "Fornamon," the plural, with "thrýth," "waepen," and "wyrd," as nominatives.

200. "Wyrd se máera," *Fate the powerful.* The use of "wyrd" proves the antiquity of the older part of this poem, and generally that of all others in which it is found. The word was rejected from the poetry of the nation belonging to the period succeeding the introduction of the Gospel, as savoring too much of heathenism. Perhaps among no other people was conversion to Christianity more thorough than among the Anglo-Saxons, as the abandonment of their previous literature to a great extent partly testifies. It was even alleged as a charge against Dúnstán, that he learned "the vain songs of his countrymen," probably with a view to their preservation; and from his well-known zeal in behalf of literature, we may owe no little of the earlier poetry that remains to us.

222. "Gesáet him sundor aet rúne," *sat him apart in meditation.* —"Him," here as explained under Beówulf, l. 51.—"Sundor," in this place, as its form shows, an adjective agreeing with "he" understood.

228–230.

Well shall *it* be unto him who seeketh mercy for him,
Comfort, from his Father in *the* heavens,
Where all dependance for us abideth.

A sentiment which shows the preserver of the Ancient Scóp's Lament to have been a Christian, and perhaps coming from the pen of Dúnstán himself.

52–55. Commanded they me to dwell
In *a* wood-bower,
Under *an* oak-tree,
In the earth-cave.

56. "Cald is þes eorth-séle," *cold is this earth-hall.*—"Cald," we have read in the place of "eald."

60. "Burh-tánas," we have read in the place of "burh-túnas," the idea being that the "tánas," from their number, formed as it were a "burh."

62. "Wic wynna leás," a *dwelling void of joys.*—"Wic," here carrying out the idea of "burh."

64. "Begeat," *has overwhelmed.*

84. "Heard heortan-geþóht," a *hard thought of* the *heart!* Mr. Thorpe: "Heard-heartan geþóht," *hard-hearted's thought!*

88. "Gedreág," (he) *should endure.*

89. "Sý aet him-sylfum gelang," *be depending on himself.*

91. "Sý," *let* him *be.*

93. "Mín freónd," the person alluded to in ll. 35–40.

95. "Storme behrímed," *made hoary with* the *storm*

97. "Waetre beflówen," *drenched with water.*

XXIV. DEOR THE SCOP'S COMPLAINT.

From the *Codex Exoniensis*, pp. 377–379.

Nothing is known of this poem except what can be gathered from its contents, from which it appears to be the complaint of one Scóp who had been superseded by another, and who entertained the hope that he would be able to surmount his misfortune, offering unto himself arguments of consolation derived both from public and from private histories. From the manner in which allusion is made to Theódric and Hermannric, we would infer that it was composed not long after their times.

1, 2. "Weland," the Northern Vulcan.—"Him bé," for "bé him," *in himself.*—"Wraece," *of exile.*

9–11. "In this," says Mr. Thorpe, "probably the older story, it is said that Nithhad merely bound him (Weland) with a thong, while the Edda, magnifying the evil, informs us that he severed the tendons of his knees; 'Svå var gjört, at skornar voro sinar i knès botom (fôtum).' This, as tales are wont to gain by transmission, speaks

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